JOURNAL

OF THE

Mysore State Education Federation

Vol. XIII] MAY 1959 [No. 2

PRINCIPAL CONTENTS

PUBLISHED BY THE MYSORE STATE EDUCATION FEDERATION

BANGALORE

1. All subscriptions to the Journal should be sent by M.O. to the Editor, Journal of the Mysore State Education Federation, Post-Graduate Basic Training College, Doddaballapur, Mysore State. To ensure quick attention, the Code No. mentioned on the wrapper and receipts should be quoted.
2. The Annual Subscription to this Journal is Rs. 5 only inclusive of postage. For Members of the M.S.E.F., the subscription is at half rates.
3. The Editor invites articles of Educational interest from teachers and their Associations for publication in the Journal.
4. *Advertisement Rates.*—Rs. 200 per year per page; Rs. 22-8 per full page per insertion; Rs. 12 per half page per insertion; Rs. 6 per quarter page per insertion.

JOURNAL
OF THE
Mysore State Education Federation

Vol. XIII] MAY 1959 [No. 2

SOME EDUCATIONAL PROBLEMS IN THE U.S.A.

By Dr. Salamatullah
Principal, Teachers' College, Jamia Millia Islamia, New Delhi

EDUCATION is generally considered one of the chief means of achieving political, social and economic well-being of a society. More so, the Americans have a firm faith in education. They believe that through education they can and will do away with all their ills—political, social and economic.

As a matter of fact, all the three phases of life, *viz.*, political, social and economic are interrelated and in a way interdependent. If you make changes in one, others are affected.

Political well-being of a nation depends, to a large extent, on the political consciousness of the people, on how far they identify their aims, ideals and interests with the political system of the country. If a political system offers ample opportunities to the individual for self-realization, through creative activity, it fosters the well-being of the nation.

America is aiming at democracy—a Government of the people, by the people and for the people. In democracy sovereignty lies ultimately with the people. Therefore, it is imperative that every individual should not only understand the implications of such a system, but actively work for it.

The American school, I think, is becoming conscious of its role in this regard. But it is not yet an active agency to inculcate the political insight in children and youth, which is necessary for purpose. Elementary and secondary schools of the U.S.A. are still oppressed by the dead weight of tradition which sanctifies the neutrality of the school. They do not appear to have any positive line of thought and action. Consequently, children and youth form their political opinions by the biased propaganda carried on through the radio, press and film.

It is high time that American schools take upon themselves the task of educating their students about the practical functions of democracy and the day-to-day problems confronting the country. Almost in every school there is some kind of student organization. That organization can play a great part in creating political consciousness amongst students. Besides the social studies-curriculum should be revitalized to include the important political problems that face the country.

Thus American children and youth may become better enlightened about the political life of the society and may exercise better judgment in political affairs, when they are called upon to do so. I think, if they understand well the significance of their opinion, they will not refrain from expressing it boldly. The present apathy of the people in political matters, that is evidenced by their absence at polling booths is an eloquent testimony of their lack of political consciousness. This must go. And the school can help in achieving it.

People are not genuinely conscious of the social evils that are eating into the vitals of American Society. There are racial prejudices and minority problems. Schools can help improve these conditions. Only the teaching of benevolent tolerance of the Negro or the Jew will not do. Opportunities must be provided for children of different races and religions to live together and work together. If schools are organized on the basis of mixed racial groups among the students as well as the school staff, and

co-operative activities are introduced to learn from one another, I think, the racial problem can be solved much easily. Children belonging to different racial groups while working together for a common purpose will come to love and respect each other, and the present prejudices shall disappear.

As to the economic welfare, the school can help create a better understanding of the economic structure of the American Society. American children and youth should be given an unbiased view of the causes of the present economic ills of the society. The teaching of American history and social studies should be reorientated to help understand the present situation. If students become aware of the potential abundance of American economy and the causes of the actual scarcity, they may contribute their share of efforts to bring about an era of plenty.

Students should also be made economically more efficient by providing them with better opportunities to try their hand at things that really suit them. The guidance programme of the school should, therefore, be more vitalized.

So far as international co-operation and understanding is concerned, schools should emphasize the importance and the need for it. Owing to the modern means of transportation, the world has shrunk, and interdependence of different nations has become greater today than ever before. No country, however great its resources may be, is altogether self-sufficient. It has to seek the help of other countries to carry on its programme of national welfare. Moreover, today the various countries are so closely linked together that disturbances in any one of them have their repercussions everywhere. It means that from the point of view of world peace and human progress, we have to know and understand each other.

In this connection, I think, that the teaching of world history in the right perspective can go a long way in removing national and racial prejudice and in helping the young generation to appreciate different national cultures and their contributions to the composite human culture. The myth of racial superiority must be exposed. Imperialism and exploitation of one nation by another have a fertile soil in the young minds. They must be protected. This is a great function of American schools today.

East is rising up and is struggling to throw off "the whiteman's burden". American schools can substantially help in this task by creating the right type of sympathetic attitude towards the struggles of Afro-Asian peoples in the American children and youth.

The interest in the activities and programmes of the U.N.O. and UNESCO, as shown by the New York City schools augurs well and deserves to be encouraged and expanded.

PROBLEM-SOLVING SPIRIT

IT is a truism that the education of yesterday does not suit the society of today. The old authoritarian teaching that still continues in our schools has produced two types of children—extremely docile and extremely arrogant. Democracy needs neither. For its successful working, democracy demands intellectual resilience and the spirit of inquiry in the growing generation. If our school-masters can consider themselves as life-masters, school situations as life situations and school students as life-students, there are problems to solve at every step. And the solution of these problems has a direct bearing on the health and happiness of all concerned. In his well-known book, *Education of the Modern Man*, Hook said, "There is no resting point, nor is there a circle. We rest at each problem until a new one arises". When such is the demand of modern life, it is essential that our children should develop that spirit from the early years of their life.

—S. C. SARKAR.

WHAT IS 'PERSONALITY'?

"The highest bliss on earth shall be the joys of personality"—GOETHE.

By Shri H. Ganesh, M.Ed., *Suratkal, S. Kanara*

TODAY psychologists are fond of measuring quantitatively everything they do *not* know. The fact that a certain conception is too vague or complicated to be described in verbal expressions is no excuse for representing it in figures and assessing it through experimental evaluation. "Personality" is a term understood (or rather misunderstood!) and explained differently by different psychologists, though, perhaps, all their final implications converge into a basically one unit.

To the man in the street, it is synonymous with external physical or facial attractiveness and expressiveness. Philosophically and psychologically, personality means something entirely different. 'Personality' is a term which cannot so easily yield itself into the fixed mould of an universal definition like many such terminologies in human sciences. "Personality like life, is not a fixed thing. Rather it is a flow, like a river, which changes with every foot of ground it covers and with everyday it exists."[1] In Allport's scholarly discussion of the history and the meaning of the term 'personality' that "goal-striving" is the essence of personality, in view of different interpretations by an array of intellectuals, we encounter Locke's revised "individuality which has become objective to itself"; Goethe's idea of personality as the "supreme value" in life; the juristic definition of "any individual enjoying legal status"; a sociologist's definition as "social effectiveness"; and that of May as "social stimulus value" and Morton Prince's "the sum total of all the biologically innate dispositions, impulse, tendencies, and the dispositions acquired by experience". He himself defines it as "the dynamic organisation within the individual of those psychophysical systems that determine his unique adjustment to his environment".[2]

Cattel in his *An Introduction to P.rsonality Study* defines it as "the sum total of the psychological characters of the individual". He adds, "The Personality of an individual is that which enables us to predict what he will do in a given situation". Expatiating on his conception of personality he writes with scientific reasoning "Personality can be defined, first, factorially as the dimensions of behavioural space for human beings; secondly, biologically as the patterns of reaction to the environment required to maintain internal chemical States (homeostasis) thirdly, clinically, as a more or less integrated set of originally discrete dynamic trends; fourthly, sociologically, as a transmitting and creating element in the culture pattern and so on".[3]

Some prefer to explain personality as a set of overt and manifest behaviours and others attempt to define it as a set of *hypothetical constructs* referring to one's covert behaviours which, in the final analysis, determine one's *actual* behaviour. A parallel distinction can also be observed in "bio-social" and "bio-physical" conceptions of personality. The former implies the sum of an individual's expressions due to social impact and the latter supposes that personality is "what a man really is". Allport succeeds in blending harmoniously these two apparently divergent views in his historic definition. A series of definitions have been offered by Murray (1938) and Murphy (1947).[4] Murray defines the "common personality" as "the most commonly repeated configurations during the period of an individual's existence". Murphy, to be purely scientific, has proposed three definitions:

1. "A personality is a distinguishable individual, definable in terms of a qualitative and quantitative differentiation from other such individuals".

2. "A personality is a structural whole definable in terms of its own distinctive structural attributes."

3. "A personality is a structured organism-environment field, each aspect of which stands in dynamic relation to each other aspect. There is organisation within the organism and organisation within the environment, but it is the cross-organisation of the two that is investigated in personality research."

M. B. Greenbie writes[5] "Personaltiy usually involves the capacity to create in others a reaction which, in some manner, plays into the hands of him who creates it". What then is personality? It is answered thus: "It

is not goodness ...... It is not beauty.... It is not wisdom......Personality in all cases, appears to be *a surplus of vitality*".

Ralph Ingersoll, a brilliant newspaperman wrote a book about his experiences with the American army in Italy. The title of this book was *The Battle is the Pay-Off*, and what he meant was that the soldiers would pay-off all their studies and tactics of years when they actually confront their enemy. Similarly, the "pay-off" of personality building comes not when the individual is for himself but when becomes a member of a social group or is confronted with a social situation.

Lairds define personality as "actually a part of ability".[7] Murphy and Jensen are of the opinion that anyone today cannot "seriously undertake to say that he knows what personality is. The problem is not only baffling and intricate; the very intensity of our interest distorts our vision and blinds us to approaches which might be still more fruitful".[8]

For Burt,[9] personality is the "entire system of relatively parmanent tendencies, both physical and mental that are distinctive of a given individual, and determine his characteristic adjustments to his material and social surroundings". Allport feels that "by learning to handle the individuality of motives and the uniqueness of personality, we shall become better scientists, not worse".

Elizabeth Barker, as a prologue in a study on Teachers' personalities and teaching efficiency defines personality as the "sum of one's qualities of body, mind and character."[10]

Carter V. Good, in his *Dictionary of Education*, defines personality as (i) The characteristic patterns of behaviour through which the individual adjusts himself to his environment, especially his social environment; (*ii*) superficial, physical and social attractiveness; (*iii*) the role and status of an individual in society.[11]

Kimball Young interprets personality as depending on three basic variables: (*i*) Internal aspects of the individual organism; (*ii*) Social and material stimuli or situations exterior to the organism; (*iii*) Overt conduct and reactions which result from the interplay between (*i*) and (*ii*).[12]

Francis Aveling defines personality, "not merely as the organisation of all so-called mental contents, traits, capacities and reaction-tendencies, but as the final perfection which virtually includes in itself all the principles of human activity and constitutes a unitary self-conscious and, (to some extent at least) self-determining individual".[13]

True to the principles of Gestalt psychology, Roberta Crutcher says, "Personality is an integrated whole, and to speak of parts is to destroy its essential nature".[14] He also quotes the behaviourist Watson's functionalist conception when he says, "My personality is but the *totality* or *sum total* of my habit systems, my conditionings...... What I am at any age is just what I *can* do".

In philosophy, personality is usually defined as THE self and person as A self. Some of the definitions given under the purview of psychology are more philosophical than psychological. C. G. Jung considers personality as "the complete realisation of our whole being". But it is unattainable ideal. Yet, he feels that "unattainability is no argument against the ideal, for ideals are only signposts, never the goal".[15]

Personality is contiguous with one's activities and it is seen as a *dynamic expression* of the individual throughout his life. J. S. Slotkin in the Preface to his book *Personality Development* writes, "As I see personality, it is the product of the responses made by an individual with a particular heredity to the specific sequence of situations confronting him during his life-history from the moment of conception".[16]

Similar is the view of Willard C. Olsen when he says that it is a continual process of "*becoming*". "It tends towards a continuity which implies more than passive reaction to environment. It is a dynamic system of forces which creates and makes for *selective awareness of environment.*"

Walter Monroe's definition that personality is "whole person in action"[17] is perhaps the simplest, yet inclusive of all necessary implications to the point of relevancy. Action is the invariable characteristic of life, whether as an impact with environment or society, or whether as a response to a psychological stimulus or situation; life expresses itself in everchanging action-overt and covert. Each individual is characterised by his own actions and by the actions of the society of which he is a member, and the sum total of such actions is peculiar to each person. That totality can be very accurately represented by the word *"Personality"*. Economists, faced with a similar ambiguity in their attempt to define 'money'—what no one bothers when using it—simply explain

it in very plain language that "Money is what money does". Here too, though everyone is aware of his *supreme* possession of personality, rarely does he stop to analyse what it is. Yet, he may safely understand, as the economist easily does, "Personality is what personality *does*".

What are Personality Traits?

Hippocrates and Galen classified men into four 'types' according to temperaments: melancholic, choleric, phlegmatic and sanguine. Modern psychology uses such terms as morons, schizophrenics, mongolian imbeciles, involutional melancholics or extroverts. "The description by types and traits do not constitute two distinct methods, but rather extremes of the same statistical procedure."[18]

"Trait refers to any characteristic in which people differ or vary from one another. There are physical characteristics, and objective features of behaviour such as speed of walking, amount of time spent at Church, etc. At the other end of the scale, there are the psychoanalyst's mechanisms or complexes, which cannot be directly observed at all, but which are inferred as the underlying *ganglia* of personality structure. Personality traits lie between these extremes; there are more general qualities of social and emotional behaviour—the common feature which we abstract from observing how people differ."[19]

A trait is usually regarded as a "determining tendency" or readiness within the individual which gives a "coherence" to his behaviour in many situations.[20] But it is doubtful whether it can be scientifically and precisely isolated in a study of personality. Allport and Odbert have published a list of trait-names[21] containing 17,953 words or 45% of the total English vocabulary in the dictionary. It is humanly impossible to measure all of them and no personality study can claim the sanction of finality and perfection unless all the traits are brought under the measuring rod of the psychologist. It is difficult to tamper with a single trait alone as it is difficult "to pluck a flower without disturbing a distant cord". Hence, individualisation of a particular trait is difficult and may not be fully representative of the nature of the *total* personality under study; yet, it is the only procedure available before the psychologist in this mysterious maze of personality assessment.

---

1. Gwenyth R. Vanghn and Charles B. Roth, *Effective Personality Building*, 1947, McGraw-Hill Co., N.Y.

2. G. W. Allport, *Personality: A Psychological Interpretation*, 1937, chapter VII, I. (His definition in page 48), Henry Holt & Co., N.Y.

3. Raymond B. Cattell, *An Introduction to Personality Study* (1950).

4. Quoted by Donald W. Mckinnon & A. H. Maslow, An article on *Personality: Theoretical Fundations of Psychology*, 1953, Edited by Harry Helson.

5. Marjorie Barslow Greenbie, *Personality*, 1933, Lovat Dickson Ltd., London.

6. *Ibid.*, Ref. (1)

7. Donald A. Laird and Eleanor C. Laird, *The Technique of Personal Analysis*, 1946, McGraw-Hill Co., N.Y.

8. Gardner Murphy and Friedrich Jensen, *Approaches to Personality*. 1932, Coward-McCann., Inc., N.Y.

9. Quoted by G. W. Allport, *Personality: A Symposium*, Journal of British Psychology, Vol. XVI, June 1946.

10. M. Elizabeth Barker, *Summary of the Relation of Personality Adjustments of Teachers to their Efficiency in Teaching*, 1947/48, Journal of Educational Research, Vol. 41.

11. Carter V. Good, *Dictionary of Educateon*. 1945, McGraw-Hill Book Co., N.Y.

12. Kimball Young, *Personality and Problems of Adjustment*, 1947, F. S. Croffs & Co., N.Y.

13. Francis Aveling, *Personality and Will*, 1931 Nisbet & Co., Ltd.

14. Roberta Crutcher, *Personality and Reason*, 1931, The Favil Press, London.

15. C. G. Jung, *The Development of Personality*, 1954, Vol. 17.

16. J. S. Slotkin, *Personality Development*, 1952, Harper & Brothers, Publisers, N.Y.

17. Quoted by Walter S. Monroe, *Encyclopædia of Educational Research*, 1941, MacMillian Co.

18. *Ibid.*, Ref. (3).

19. Philip E. Vernon, *Personality Tests and Assessments*, 1953, Methuen & Co., Ltd. London.

20. *Ibid.*, Ref. (17).

21. G. W. Allport and H. S. Odbert, *Trait Names: A Psycholexical Study*, 1936, Psychological Monographs, Vol. 47, No. 1, p. 171.

SCHOLASTIC ATTAINMENT RECORD

(A Few Suggestions)

BY SHRI SHAMSUDDIN, M.A., B.T., M.ED.
Raipur (*M.P.*)

THOUGH nominally 45 per cent. of the schools maintain the Attainment Record, they are either the decoration of the almirahs or are quite inadequate. If an occasion arises when a parent wishes to see the way his ward has been progressing in studies, there is nothing in many schools to satisfy his curiosity. Annual examination registers or some terminal examination mark-sheets are all that can be found in the name of scholastic attainment records. It is difficult to understand how a record of such occasional performances can ever give the developmental view which is the essential aim of such scholastic charts.

Some schools, no doubt, have introduced what are known as 'Progress Reports' but on an inspection of them in some schools it is found that they have failed to achieve the object, mainly because there is no uniformity in marking entries. Recording is done thoughtlessly and aimlessly and is subject to teacher's whims. At the end of every month or term the teacher jots down some remarks against the name of the pupil, depending entirely on his personal, general impression. In the absence of any specific forms requiring careful filling, the impression is often bound to be vague and misleading. Such collasal indifference is mainly due to the fact that the teachers are interested in the high percentage of passes at the High School Certificate Examination which brings them good name—and in due course of time, promotion and increments in salaries. These considerations undoubtedly act as hindrance to fulfilling the real aim of education and the progress and development of our institutions as well as of the students. Such an attitude affects adversely the lives and happiness of the children of today who will be the citizens of tomorrow. "Upon the education of the people of this country the fate of the country depends."*

So it is found that in fact teachers do not possess a clear conception of scholastic attainments and wrongly interpret the annual examination registers to be scholastic attainment records. They have not definite prescribed forms and the keeping of records is not in the hands of my particular teacher. Similarly there is neither any uniformity in the methods of filling them nor is there any fixed time for their maintenance.

* Disraeli, quoted in Educational Reconstruction Board of Education, on p. 3 (London), 1943.

Scholastic Attainment Record Form

Name.................... Class........ .... Section.................... Academic Year...............

Month	*Language*												*Sciences*:				*Social Studies*:				*Optionals*				Initials of teacher-in-charge
	Mother-tongue				Regional language				Second language				Chemistry, Physics, Hygiene				History, Geography, Civics				Drawing, Home Science				
	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	
July ..																									
August ..																									
September ..																									
October ..																									
November ..																									
December ..																									
January ..																									
February ..																									
March ..																									
April ..																									

THE WAY OUT

At present in schools examination is the only method of testing students' achievements in school subjects. There is no uniform system even of examination. This renders the detection of backward cases very difficult. Those who are backward in general or in specific subjects remain so till it is too late to mend. Maintenance of Scholastic Attainment Record Form given below will make it easier to detect such pupils and to help them for improvement.

CODE

Column 1 for daily work	A .. Good
Column 2 for maps, note-book work, charts and neatness, etc.	B .. High Average
Column 3 for tests: daily, weekly and monthly	C .. Average
Column 4 average of columns 1, 2 and 3	D .. Low Average
	E .. Poor

"Education has particular responsibility to children who deviate from their fellows physically, mentally and emotionally."*

The existence and the needs of these exceptional children are best revealed through "individual cumulative records". Such a record will also help to:

(*i*) Knew pupils of unusual ability.

(*ii*) Divide the classed into smaller groups of similar level of achievement. This will make class instruction more effective,

(*iii*) Guide teachers an impetus to the students in the lower classes and to faster in them healthy competition, and

(*iv*) Help at the time of giving promotions and determining the granting of freeships, scholarships and rewards.

There may be an alternative suggestion of having separate forms for each month. Most of the educationists, in my humble opinion, would favour it in one single form as a designed above. It is better than any other because:

(1) All the information can be sought at and found in one place at a time.

(2) It minimises the work.

(3) Comparative progress of each pupil can be found out in different subjects.

(4) It saves time, energy and money.

This record form should be maintained in the standard size of 8½ by 11 inches on a thin card-board type paper, because these records would be handled for the whole year by the teachers as well as the students. The card-board type paper will save it from being torn.

Every month after the assessment is over, the record forms should be shown to the students so that they may know what progress they have made during the whole month, and, if possible, to guardians.

These records will be filled in by teachers teaching particular subjects. For each subject, three columns have been provided, one for each of the following:

(*i*) Daily work.

(*ii*) Maps, note-book work, charts and neatness, etc.

(*iii*) Tests....Daily, Weakly, and Monthly (if held).

At the end of every month general consolidated impression about each of the above aspects has to be given. It is better if the teacher, instead of depending on his memory, maintains a personal register wherein he makes daily entries. He should guide himself by that register before filling in the above record form.

The final assessment will be the average of the above three. The assessment will be made on a five-point scale as mentioned below:

A	B	C	D	E
Good	High Average	Average	Low Average	Poor

This is my rough idea. There might be many who would have thought over this and I would like them to offer their suggestions. As a great writer remarks, 'Here is my way; Where is thine, brother'?

* *Hand-book of Cumulation Records* (A report of the National Committee on Cumulation Records). Bulletin, 1944, No. 5, United States Government Printing Office, Washington, 1945, p. 22.

Nature as Life

"It is no longer nature analysed and dissected according to the old formal classificatory science, but it is nature as life—the plant as developing, the animal as acting, the organ a functioning—that is to be studied."—FROEBEL.

DIFFERENT TYPES OF MENTAL DEFICIENCY

By Shri S. K. De, M.A. (Cal.), H.Dip.Ed.
(Dublin), *Cest-in-Psy* *(Edinburgh)*
Calcutta

MENTAL deficiency is a general term—it includes all individuals whose level of mental development is such that they are unable, as children to accrue any educational benefit from ordinary type of schools; to maintain themselves in anything but the simplest of environment. They are generally of three types—moron or feeble-minded, imbecile and the idiot. There is a fourth type, called the borderline type. They are a bit below the children of normal intelligence. These mentally defective children cannot develop the same degree of intellectual and emotional capacity and maturity as others of the same age. Fortunately for society, the number of such children does not exceed the number of children of normal intelligence in any country.

These different types of mentally defective children have not been classified arbitrarily. They have been classified so according to their mental age, their capacity to earn a living, to lead a normal life or gain something from special education in schools designed for the purpose. Of the four types, the idiot is on the lowest rung of the intellectual ladder. But mental retardation should not be confused with mental illness, which may occur in people of normal intelligence. It is due either to congenital defect in the brain before birth or to brain damage through accident or illness after birth. In some cases it is due to hereditary factors. Many, if not most, mentally retarded children are born with harelips, clef palates, webbed feet or other abnormalities due to some variation from normal in prenatal development. Again, mental defect can never occur without some involvement of emotional maturity, and in more severe cases physical development may be obviously impaired. It is also to be noted that the brains and bodies of all inherently defective children are in some degree abnormal in structure and this abnormality is a matter of inadequate development.

The intelligence quotients of the above-mentioned four types of mentally defective children are as follows :—

1. Moron or feeble-minded (high, middle and low) have a quotient between 50 and 70. That is when such children will attain manhood, their mental age will be like that of normal children of 7 to 11 years of age. This is not all. There is an essential difference between a normal child of ten years of age and a mentally defective adult with a mental age of ten or eleven. There is also a similar difference between mentally defective children and mentally defective adults—the difference, of course, is the difference of elementary sexual development and physical and emotional changes characteristic of adult life. Now such moron children may gain something from special education in schools designed for the purpose. They, when grown up, will be able to manage their work any how but will never be able to show their skill in any work. Alfred Adler, a great psychologist, advises psychologists to examine a child thoroughly before declaring him as feeble-minded ; for, from biographies of great men, we come to know that many of them were considered stupid, if not mentally deficient by the teachers of their youth. "The tendency to consider a child as feeble-minded," he writes, "is rare among members of our school, so rare indeed that errors are sometimes made in an opposite sense and a child who is really feeble-minded considered merely as a problem child. This is a smaller fault than to declare a normal child to be feeble-minded." (*Vide* "Die Scele-des Schwerer ziehbaren Schulkindes," Ch. 2, English version). If it can be shown that the actions of a child make a pattern and point to a goal, however abnormal that goal may be, then the child is really intelligent. The real mental deficiency, on the contrary, has not the intelligence to follow out his own style of life, and his actions are not consequential with a goal. "Such a child," says Adler, "has an abnormal style of life, but he behaves with a corresponding intelligence." Should a child show an intelligence of more than two years below the average for its age, then one must take account of the possibilities of feeble-mindedness and proceed to a thorough mental and physical examination.

2. *Imbeciles* :—Imbeciles generally have a quotient between 20 and 50, *i.e.*, when they will grow up, their mental age will never exceed that of normal children of 3 to 7 years of age. Such children may learn something in the most ordinary sense of the word. They may be able to memorise simple mathematical procedures such as the tables in arithmetic, and may answer questions based purely on these. But they are not able to apply these to any general purpose nor are able to solve any easy problem or meet any novel situation. Their capacity to think of abstract matter is very limited. They tend to be happy, docile and dependent creatures and can fully appreciate affection and care. The immaturity and instability of their emotional and intellectual balance may cause immense difficulty to society by their easy response to sexual or aggressive impulses. They are liable to be easily misguided and utilised as convenient tools in the hand of designing people. By nature they may not be bad, irreligious or irreverent, but they have no idea of right or wrong and have no control over their emotion. They may commit murder, rape, arson and all sorts of anti-social works with as little concern or as much indifference as naughty boys do some pranks. They have no intelligence to understand the nature of gravity of their crime. Thieves, cut-throats, professional murderers, vagrants, a large number of prostitutes and recedivists generally come from this class of people. They should never be allowed to wander about without care or supervision.

As to the nature and characteristics of imbecile children this much may be said that some of them are very docile and kindly, while others are deceitful and vindictive. Their behaviours may be improved to some extent by proper and sympathetic dealings and upbringing.

3. Next comes the question of *idiots*. They have I.Q. less than 20, i.e., their mental age would range up to 3-year intelligence as the limit. They are creatures just a step higher than animals. They cannot do anything of themselves, nor can they guard themselves against common physical dangers such as falling into a bath tub full of water, upsetting boiling water over themselves or throwing fire on their clothings. They cannot be taught to feed or clothe themselves or to keep themselves clean, nor can they recognize their parents or near and dear ones which even babies can do. They communicate with people in inarticulate sounds and in crude form. Their habits are simple and emotional. Responses very crude. When angry and excited they would lacrate their body or tear their hair. They have stoic indifference to pleasure and pain, and seem to be neither happy nor unhappy According to Hollingworth their mental deficiency is hereditary and such people should never marry.

4. Lastly comes the *Border cases*.—These children are a bit-below-normal children in intelligence. Their mental age will never exceed 12-years of a normal child. Such children do not give us much trouble. They are educable and will make some progress in reading, writing and arithmetic ; but they cannot think of abstruse matter. They can be trained in all sorts of handiwork without much trouble.

Besides these three types (for border line type is not really defective) of mentally defective children, there are two other types where physical defect is linked with mental defect. They are known as Cretins and Mongols. Both Cretinism and Mongolism are due to defective glandular secretion.

Cretinism is a variety of dwarfism—in it all physical as well as mental developments are arrested. If cretins are not properly treated they will degenerate to idiots. The physical appearance of a cretin is as follows : He has thick skin, dull, lack-lustre eyes and an apathetic expression. A cretin may be cured, though not radically, if extracts of thyroid glands are administered at an early stage.

Physical defects like the obliqueness of the eyelids, breadth of the nose, enlargement of the tongue protruding between the lips are the external features of the Mongol. (The name has nothing to do with the inhabitants living in the Mongolian plateau.) To idiots with such physical features and characteristics appearance the name Mongolism has been given. Mongols have lack joints, short figures, bulging bellies, and often congenital abnormalities in the heart and other bodily organs and in the central nervous system. In spite of all deformities they may sometimes have attractive appearance.

The severe impairment of the intelligence is usually accompanied by some degree of impairment of physical and mental qualities in all cases of mental deficiency as there is

a positive co-relation between body and mind.

Now all these mentally defective children barring the idiots are capable of according some benefit from education according to the little intelligence that they have. They may not get a degree or diploma, but they may be trained to earn their living. E. O. Lewis says that with the best available type of training less than 10% of all defective children show antisocial or troublesome behaviour. Arrangement for vocational training may be made for them. They can be taught cooking, gardening, laundry work, twining rope; basketry, spinning, umbrella-making, etc. They can easily do work of unskilled labour and thus can make themselves useful members of society. If proper care is not taken of them and they are allowed to be left to themselves, they will be utilised by designing people to do all sorts of antisocial work.

Canadian Public Health Service Magazine, *Health and Welfare* writes, of the 100 babies born in Canada there are ten mentally retarded. The same may be said of other countries. In India we have no statistics in this respect, consequently we do not know our position. Still these facts give an idea of how common the problem of mentally retarded children is.

In England and America there are special legislations requiring each city and town administration to ascertain the number of mentally deficient children attending schools. Such children are segregated from the general schools and sent to special schools for their education and training according to their aptitude and mental attainments. In India we have so far no such regulations; consequently custodial institutions with inadequate and not properly trained staff and psychiatrists have cropped up here and there. So far as we know Bombay has two such institutions. The Bombay Children's Aid Society runs a Home for such mentally deficient children at Mankhurd. The other is the school for children in need of Special care at Sewri Hill, Bombay. This institution is well equipped and well-staffed. It possesses special apparatus, books, equipment for gymnasium, games music and training in handicrafts. Madras has one such institution, known as Bal Vihar, and West Bengal has one run by Bodhana Samiti, originally started at Bodhana, near Jhargram.

More schools for mentally defective children should be started in India for, in the absence of such special institutions, if mentally defective children seek admission to schools for normal children they would not be benefited in the least. In a democratic country like India, mentally deficient children have as much right for education and training as normal children, and they should be given every chance to develop their capacities within their limitations.

(*a*) Provision should, therefore, be made for the establishment of psychological clinics in every State for classification of mentally deficient children.

(*b*) Facilities for vocational and to some extent for academic education for the mentally deficient children should be made to help them earn their living and turn useful citizens.

(*c*) Custodial homes for idiots who cannot take care of themselves or guard themselves against common dangers, should be established in important cities.

In a free country like India mentally retarded children should not be left to their fate. They should be given every chance to develop their capacities to the fullest extent, and the State should take full responsibility to draw a comprehensive programme for ameliorating their condition.

Ahimsa

"The root of Ahimsa is uttermost selflessness. Selflessness means complete freedom from regard for one's body. If man desired to realise himself, *i.e.*, truth, he could do so only by being completely detached from the body, *i.e.*, by making all other beings feel safe from him. That is the way of *Ahimsa*. *Ahimsa* does not simply mean non-killing."
—*Young India*.

CAUSES FOR FALL IN EDUCATIONAL STANDARDS

BY SHRI K. S. SUNDARARAJA RAO
Nellore

THE following are some of the causes for the fall in Standards :

1. *Liberal Private admissions.*—The Government should either do away with private admissions or they should fix some standards. There should not be oral tests.

2. *Lenient class promotions.*—Should be made on stricter lines. Not more than 70% should be promoted in view of the fact that only 30% are the percentage of passes in the S.S.L.C. Public Examinations. The teachers also should have responsibilities in deciding the promotions.

3. *The syllabii and the curriculam are too ambitious.*—(*a*) World History and World Geography for 4th form students. Unnecessary subjects like 'Hobbies' may be abolished.

4. *Unwieldy strength of the classes.*—
(*a*) No individual attention is possible.
(*b*) 30 should be the strength of each class.
(c) Want of personal contact between the teacher and the taught.

5. *Mass Education.*—(*a*) Scholarships should be given on the basis of merit and poverty alone but not upon the basis of caste, religion, parochial and political considerations.

6. *Extra curricular activities.*—The N.C.C., A.C.C., Scouting, Games and Excursions are taking much of the interest, time and energy of the students.

7. *Managements of schools*—The Government should take over all the secondary schools. They should not be under the management of political party leaders. Educationists should be in charge of them. The temples of learning should not be made platforms for the communal; political, parochial and religious propaganda.

8. *Examinations.*—Too much premium is put upon the Examinations. The defects of the Examinations should be removed. They should be spread over. The way of conducting them also should be modified.

9. *Recruitment of teachers*—Merit, integrity alone should be considered.

10. *Promotions to teachers.*—Should be on the basis of ability, seniority, character and integrity.

11. *Government's policy and undertaking.*—
(*a*) The vascillating policy of the Government with the result that one policy is not allowed to be in existence for a sufficient period.
(*b*) Late publication and receipt of the text-books.
(c) There should be Government Public Examinations at the end of (*i*) the primary or elementary stage, (*ii*) the middle school stage, and (*iii*) at the end of the High School stage.

12. *Present wrong methods of teaching.*—
(*a*) Reversion to the old method of teaching alphabet, spelling and recitation and handwriting.
(*b*) Dictating answers to set questions should not be allowed. Mugging up of notes should be discontinued.

13. *The fall of standards in the teaching staff.*—
(*a*) Teaching profession is the last resort.
(*b*) Beggarly scales of pay.
(c) The status given to the teacher is the lowest.
(*d*) No proper recognition and encouragement for the deserving and the hard-working honest teachers.
(e) Overwork—30 to 32 periods of work.

—AIFEA.

Man's Union with Nature

"Man's union with nature finds its expression in a story of adventure, in which the solitary man is face to face with solitary nature, coaxing her, co-operating with her, exploring her secrets, using all his faculties to win her help."—RABINDRANATH TAGORE.

ZONAL BASIC EDUCATION SEMINAR, BANGALORE

By Shri K. S. Rajaiengar, M.Sc., B.T., *D.E.O., Bangalore*

The Seminar was conducted from 6th to 13th January 1959 in the Primary School, Shankarapuram, Bangalore. Headmasters, Headmistresses and the Inspectors of Schools from Chitaldrug, Bangalore and Mysore Divisions attended this Seminar and the total number of delegates was 48 excluding the Director and the Associate Director of the Seminar.

Shri K. S. Raja Iyengar, M.Sc., B.T., District Educational Officer, Bangalore District, Bangalore, was appointed as the Director of the Seminar by the Department and Shri T. R. Parameswaran, B.A., B.T.; Inspector of Schools, Civil Station, was taken as the Associate Director.

The Assessment Committee on Basic Education had noticed that a very large number of Elementary Schools were waiting for conversion into full-fledged Basic Schools and that it would take a long period of waiting to make all of them Basic in the true sense. Hence the Committee recommended that all Elementary Schools in the State should be turned effectively in the direction of Basic Education by introducing here and now several of the aspects of Basic Education. It, therefore, become necessary for holding Seminars of this kind to devise ways and means of achieving early this objective, as recommended by the Assessment Committee.

The Seminar was formally inaugurated at 10 a.m., on 7th January 1959 in the Kannada Sahitya Parishad Hall, Bangalore, by Smt. Grace Tucker, M.A., Deputy Minister for Education, Mysore State.

In the afternoon of the same day, all the delegates introduced themselves to the other members of the Seminar and also gave a general outline of the defects experienced in their institutions. The subject of reorientation was divided into 4 parts as follows and the 48 delegates were grouped into 4 batches.

Group I: *Problems* :—"The reorientation programme itself in its different aspects and in the order of priority of Basic items to be introduced in all schools."

Group II: *Problem* :—"The study of the existing situation concerning Basic Education to the extent it has developed in the four integrating States in relation to the reorientation programme for Non-Basic Schools."

Group III: *Problem* :—"Periodical assessment and evaluation at different levels of the reorientation programmes as it would be implemented within a time limit to study how far reorientation goes near to Basic Education."

Group IV: *Problem* :—"The study of the existing situation in the four integrating States concerning Elementary Education with reference to the implementation of the reorientation programme."

Each day, the activity of the Seminar was arranged as follows :—

5 a.m.	.. Rouse and getting ready.
7 a.m.	.. Ashram Type Prayer.
8 to 11 a.m.	.. Group discussions and talks.
2 to 5 p.m.	.. Group discussions and talks.
7 to 8-30 p.m.	.. Cultural Programmes.

The general session to discuss the recommendations of the various Committees was held and the recommendations made are given at the end of the report.

During the course of the Seminar, lectures by Educationists were arranged.

Shri T. V. Thimmegowda, B.Sc., B.T., M.A. (Lond.), Dip. Edn., Deputy Commissioner for Examinations addressed the delegates on 8-1-1959 on some aspects of Basic Education.

Shri M. P. L. Sastry, M.A., M.L.C., addressed the delegates on 9-1-1959 and touched on the importance of Primary School teacher in the reorientation programme.

Shri B. Venkatesha Sastry, B.A., B.T., Retired Superintendent of Basic Training Institute, Vidyanagar, spoke on 10-1-1959 at length on the existing system of Basic Education.

On 11-1-1959, Shri L. Thimmiah, B.A., B.T., Deputy Director of Public Instruction, Bangalore Division, Bangalore, took part in the discussions of the Seminar and also addressed the delegates on the present system of Education in the Primary Schools.

Shri D. Visweswaraiya, B.Sc., B.T., Principal, Post-Graduate Basic Training College, Doddaballapur, gave a talk on the afternoon of 11-1-1959 on the conversion of traditional type of schools to Basic type.

On 12-1-1959, visits to Basic Training Institution, Vidyanagar ; Post-Graduate Basic Training College, Doddaballapur ; Basic Primary Schools in the Compact area, Chamarajasagara Water Works, Thippagondanahalli were arranged.

The Valedictory Address was delivered by Shri G. P. Sivaram, B.A.; B.T., Headquarters Deputy Director of Public Instruction, Bangalore, on 13-1-1959 and Shri T. N. Krishna Rao, Principal, Rashtreeya Vidyalaya Teachers' College, presided over the function.

On the afternoon of 13-1-1959, the delegates met for a short time and the Seminar came to a close.

The following are some of the important recommendations of the Seminar :

1. That only qualified staff with S.S.L.C. general qualification and professional training be entertained so far as future recruitment is concerned to Primary Schools and in respect of any ill-qualified or underqualified staff, Short-term Training Courses may be conducted at the District level by Heads of Training Institutions and at the Taluk level by the Inspectors of Schools and Assistant Masters of Teachers Training Institutions in the District.

2. With respect to supply of equipment, raw materials, books, etc., for the reorientation programme a store be set up in each Range Office for storing the above, for distribution as well as disposal of finished products. Purchase of equipment and raw materials, etc., may be entrusted to local committees relaxing S.P.C. Rules.

3. That the present jurisdiction of Inspectors of Schools be limited to 100 without reference to Revenue jurisdiction and an Assistant be provided to relieve the Inspector of Schools from the heavy burden of routine administration and enable him to bestow greater attention on the Educational side.

4. The process of reorientation should be introduced with immediate effect simultaneously all over the State and completed within 2 years commencing from 1959-60.

5. That pedagogy be made one of the optional subjects in High Schools.

6. That the Education Research Bureau be entrusted with the preparation of Guide Books, Pamphlets, Text-books, Lesson Plans and folders to help the teachers in the reorientation programme.

7. That every Teacher Training Institute be entrusted with the work of publication of an *Educational Journal* incorporating in them helpful hints to teachers and Educational Organisers and such journals be supplied free of cost to all the schools in the locality.

8. Such activities as (*a*) Group Prayer, Saffai Personal Cleanliness, Gardening, Clay Modelling, etc., (*b*) inexpensive crafts-like Spinning, Card-Board cutting, paper-folding, etc.., that are followed in Basic Schools be introduced compulsorily in all general schools as a step towards orientation.

9. Committees at the Taluk level including non-officials be set up to enlist public sympathy and do propaganda work to help implementation of the reorientation programme.

10. Pupil achievement be evaluated on a 5-point scale on the basis of :
   (*a*) Daily evaluation : 25% Marks.
   (*b*) Physical activities and craft work : 25% Marks.
   (c) Annual Examination on traditional lines with external Examiners : 50% Marks.

(*Continued from page* 47)

Government Middle School, Ambale, Chikmagalur

MR. Lesgites and Miss Sherly Woolington, members of the International Farm Youth Exchange Delegates from the United States of America, visited the Government Middle School, Nursery School, Mahila Samaja and Rural library at Ambale, in Chikmagalur District, recently along with Sri. A. M. Basavegowda, District Scout Commissioner and M.L.A. and Sri. A. C. Shivegowda, Coffee planter.

In honour of their arrival a public meeting was held in the evening at the school hall, Miss T. V. Lakshmi, Social Education organiser (N.E.S.) explained the activities of the Social Education in the village. A few dances, Folk Songs, and Kolatam displays were performed by the school children, Scouts and members of the young farmers' club. In their short speeches the visitors complimented the villagers and exhorted them to work hard in the interests of the nation. They were highly appreciative of the social activities of the village. Sri. H. K. Annappa thanked them heartily.

SCHOOL LIBRARIES

By Shri D. Krishnayya
Teacher, Hindupur

'The heart of any school is its library, in the words of Dr. S. R. Ranganathan. With this in view the apostle of the Library Science in consultation with the Director of Public Instruction and the University of Madras started a short course on the why, what and how of the school libraries under the auspices of the Madras Library Association as early as December 1934 and nearly some ninety teachers from all over the Presidency attended the same and if I remember aright two came even from distant Delhi. As twenty-five years are past, let us take a glance at our position now.

In one word, I should say that we stand where we were and even the latest report of the Extension Service Department of the State College of Education, Patiala, says the same thing.

In many schools many pupils do not know where their library is and how it is working. To attract the attention of the pupils magically to the library, it was even advocated that it might be located in the main hall of the school so that the books might silently infuse their message unto them. "Our greatest treasure," must be within the easy reach of the citizens of the morrow. They ought to know the rich contents of the treasure house. They ought to know how to use it effectively and feel themselves one with Southey in their association with books and express themselves—

'Around me I behold,
Where'er these casual eyes are cast
The mighty minds of old ;
My never failing friends are they,
With whom I converse day by day.
With them I take delight in weal
And seek relief in woe :
And while I understand and feel
How much to them I owe,
My cheeks have often been bedewed
With tears of thoughtful gratitude.

—*Southey.*

The value of the school library is very great. It is for the general use of the school both the pupils and the teachers. The pupils must find it as their workshop where they can answer any problem of their school life. The teachers should set an example to the pupils in the matter of the effective use of the library. There must be a separate 'library hour', for all the forms in the regular working hours of the school. This hour must be an hour of silent and self-study in the line of self-progress and the librarian must cheerfully help the student in this and so it is we have the rich expression that a librarian makes or mars a library. He or she can make it great or small. Good books of reference such as Encyclopædia Britannica or the Chamber's Cyclopædia, Webster's International Dictionary, the Dictionary of Thoughts, Classical Dictionary, Who is Who and such standard works of reference which the students can never hope to buy must be contained in the school library for constant use and not to be kept under lock and key. I ever advocate the 'open access system', and ever believe in the psychological expression, 'trust begets trust'. If our pupils can use effectively the contents of the school library under the guidance of the school in general, they in time can use the contents of the Public Libraries to their advantage. 'A library is a national university,' in the words of Caryle 'Come ye! Take a choice of all my library,' says Shakespeare. The effective use of a library gives us knowledge in the right sense of the term and again, 'knowledge the wing wherewith we fly to heaven', in the words of Shakespeare. Specially now in this glorious Republic of ours and in this age of the running race of life to keep our children on a par with the children all the world over, I can advocate only the library method as the easiest and the surest method.

To make the pupils use the school library properly, as a preparatory step we may have 'class libraries', for the use of the pupils of the class under the able guidance of the guiding star—the class-teacher. Books suitable to the age and the stage of the class may be selected by the co-operative talent of the school and the books for this may be got partly from the library fees and partly from the philanthropic public. During the days of the administration of Rajaji, the school library was kept open even to the

public and we may do it even now and have parental co-operation in this line as well. The books in the library must be selected with very great care. The psychology of pupils must guide us in selecting books for them. There are special editions called the 'library editions', and these may seem a luxury to the lay reader but a teacher knows what a good book means to a pupil. The atmosphere, the book, the cheerful attitude of the teacher and the pleasant surroundings make hours slide softly for the students in the school library. They then plunge themselves deep into the celestial contents of thought which is universal. The roots of thought are everywhere but we have not the eyes to see them says a free thinker. Some think that either second-hand books or shop-soiled books are good enough for a school library and this is entirely a false notion of child psychology. New things please them most. A volume is written entirely in the matter of the selection of books for children and I give here a tinge of that volume. Books for children must be bumper volumes in clear bold print and in colours. Though pictures cannot speak they can make children speak and so bright coloured pictures they like most. Such print and pictures in picturesque colours please the eye and create a taste for reading. The eye must march smoothly along the lines and pages of the book and take the reader to the cover of the book. Class library books must be capable of creating this 'literary taste'. In the class library a good dictionary—Collin's clear type pictorial one, a classical dictionary are highly essential. The right of using any reference book, however costly it may be, is the right of any free child. The right use of a dictionary is of very great help to any one and specially to the students and we ought to teach it. Be it in the class-room under the class library system or in the school under school-library, the need of the hour for making our children run a race with the children all the world over in this cultural campaign is great. In this glorious Republic of ours, in this Scientific Age of Sputniks, the right use of the library is the minimum requisite for any to have the progressive course of life.

ಕ್ರಾಂತಿಯ ಕಹಳೆ

ನವ-ನವ ಯೋಜನೆ ಬರುತಲಿದೇ ಕ್ರಾಂತಿಯ ಕಹಳೆಯು ಕೂಗುತಿದೇ
ಜಾಗೃತಿ ಜ್ಯೋತಿಯು ಜ್ವಲಿಸುತಿದೇ ಜೀವನ ನೌಕೆಯು ಸಾಗುತಿದೇ ॥
ಗಗನದಿ ಕೂಗುತಲಿಹುದಿನ್ನೂ ಗಾಂಧೀವಾದದ ಸವಿವಾಣೀ
ಜಗದಲಿ ಮೊಳಗುತಲಿಹುದಿನ್ನೂ ಮೋತಿ ಜವಾಹಿರರಾವಾಣೀ ॥
ಸತ್ಯ ಅಹಿಂಸೆಯೆ ನಮ್ಮಯ ಮಂತ್ರ ರಾಟೆಯೆ ನಮಗಿಂದಿನ ಯಂತ್ರ
ಮಿಥ್ಯವಿದಲ್ಲವು ಎನ್ನುತಿ ತಂತ್ರ-ಸಾಧನೆ ಮಾಡುವೆವೆಲ್ಲ ಪವಿತ್ರ ॥
ಭ್ರಾತೃ ಭಾವನೆಯು ಭಾರತದೀ ಬೇಗ ಬೇಗದಲಿ ಬರುತಲಿದೀ
ರಾಷ್ಟ್ರ ಭಾವನೆಯು ರಾಜ್ಯದಲೀ ರಾಗ ಸರಾಗದಿ ಪಸರುತಿದೀ ॥
ಜಾತಿ ಪಾತಿಗಳ ಕ್ಷುದ್ರಭಾವನೆಯು ಕ್ಷಿಪ್ರದಿ ತೊಲಗಲಿ ದೇಶದಲೀ
ನೀತಿ-ಸುನೀತಿಗಳಿಂದಲಿ ದೇಶವು ನಯ ನಾಣ್ಯಗಳನೆ ಪೊಂದುತಲೀ ॥
ಹಳ್ಳಿಯೆ ಇಂದಿನ ಡಿಲ್ಲಿಯು ಎನುತಲಿ ದುಡಿಯುವ ಗ್ರಾಮದ ಏಳಿಗೆಗೇ
ಒಳ್ಳೆಯ ರಾಷ್ಟ್ರವ ಕಟ್ಟಲು ತಳಹದಿ ಸತ್ಯವು ಹಳ್ಳಿಯ ಏಳಿಗೆಯೇ ॥

—ಪೂರ್ಣೇಂದು

BOOK REVIEWS

"Know the Game", Series—Rock Climbing. (Published by the Educational Production Limited, East Ardsley, Wakefield, Yorkshire.) Price 2 *sh.* 6 *d.* net each.

The publishers have produced over 30 titles in this well-known series. Each of these books is fully illustrated and gives in a clear and concise style the basic principles and rules of all the popular Sports and Pastimes. The book under review has the authority of "the British Mountaineering Council and its collaboration". This is therefore up-to-date. In his preface to this book, the President of the Council says that "mountaineers believe that theirs is the finest of sports because almost alone amongst sports, it combines three essential qualities; it takes one into surroundings of great beauty and grandeur; it makes one supremely fit and it has the zest of mastery over calculated dangers."

The book gives all the information that a beginner needs: The British hills provide for the beginner all the joys and thrills of mountain climbing and there is ample scope for a lifetimes's enjoyment of climbing.

The book has left nothing to be desired either in its get-up or in information. A real boon to sportsmen.

D. VISWESWARAIYA.

Method of Teaching English. By D. C. John, Kakinada, Andhra Pradesh. Pp. 182. Price Rs. 1·50.

The book has been written essentially for the benefit of the students of Training Schools offering the subject for their examination. It is written according to the latest syllabus for T.S.L.C., secondary and senior grade syllabus. The author has made this book more than a guide book for the examination-going students. He has included his rich experiences in class-room teaching and has offered very useful suggestions to the practising teacher. A few of the chapters like "the Playway in the Teaching of English" are very interesting and instructive.

A neatly published book.

D. VISWESWARAIYA.

ತಾಯಿಯ ಪದಗಳು.— ರಚಿಸಿದವರು: ಜಯದೇವಿ ತಾಯಿ ಲಿಗಾಡೆ, 'ಕನ್ನಡ ಕೋಟಿ' ಪ್ರಕಾಶನ, ಸೊಲ್ಲಾಪುರ. ಬೆಲೆ: ರೂ. ೨·೫೦.

ಮಾತೃಶ್ರೀ ಸಮಾನರಾದ ಜಯದೇವಿ ತಾಯಿಯವರು ಕನ್ನಡಿಗರಿಗೆ ಕುಲಕನ್ನಡಿಯಂತೆ. ಅವರ ಪರಿಚಯವು ಈಗಾಗಲೇ ಸರ್ವರಿಗೂ ಪರಿಪಕ್ವವಾಗಿದೆ. ಪ್ರಾರಂಭದಲ್ಲಿ ಹಲವಾರು ಗ್ರಂಥಗಳನ್ನು ಅನುವಾದಿಸುತ್ತಿದ್ದ ಇವರು ಹಲವಾರು ವರ್ಷಗಳಿಂದ ಭಕ್ತಿಪೂರಿತ ಹಾಗೂ ಸ್ವಾರಸ್ಯಯುತವಾದ ಕಥೆಗಳನ್ನೂ, ಜೀವನ ಚರಿತ್ರೆಗಳನ್ನೂ ಬರೆದಿದ್ದಾರೆ. ಇವರು ಬರೆದಿರುವ ಜಯಗೀತ, ಸಿದ್ಧವಾಣಿ, ಇತ್ಯಾದಿ ತತ್ವಭರಿತ ಗ್ರಂಥಮಾಲೆಗಳನ್ನು ಮೆಚ್ಚದವರೇ ಅತಿ ವಿರಳ.

ಇಷ್ಟೆಲ್ಲದರ ಸವಿಯನ್ನುಣಿಸಿದ "ತಾಯಿ"ಯು ಕನ್ನಡ ಕಂದಂದಿರ ಕರಕಮಲಗಳಲ್ಲಿ ಅವರೇ ಹೇಳಿರುವಂತೆ ಸಾವಿರ ನುಡಿಗಳ ಮಣಿಗಳನ್ನು ಸರಗೋಳಿಸಿ, ಸಾವು–ಬದುಕಿನ ದೊರೆಗೆ ಧರಿಸಲು ನೀಡಿದ್ದಾರೆ. ಇವೆಲ್ಲಕ್ಕೂ ಮಿಗಿಲಾಗಿ ಸರಳ ಶೈಲಿಯೆ ಉಡುಗೆಯನ್ನು ತೊಡಿಸಿ ಬಡವ–ಬಲ್ಲಿದರು, ಪಕ್ಷವಾದಿಗಳು, ಹಳ್ಳಿ–ಪಟ್ಟಣಿಗರು, ಅತ್ತೆ–ಸೊಸೆಯರು, ವೀರರು–ವೀರ ರಮಣಿಯರು, ಇತ್ಯಾದಿ ಜನರ ಬಗ್ಗೆ ಅತಿ ಮಧುರವಾದ ಮಧುವಿನಂತಹ ಪದಗಳಲ್ಲಿ ಚಿತ್ರಿಸಿದ್ದಾರೆ. ಜನಪದ ಗೀತೆಗಳ ಧಾಟಿಯಲ್ಲಿರುವ ಇವರ ಪದಗಳು ಜನಸಾಮಾನ್ಯರಿಗೂ ಸಹ ಅರ್ಥಗತವಾಗುವಂತಿದೆ.

ಇವರ ಕವಿತೆಗಳಲ್ಲಿ ರಹಸ್ಯವಾದ, ಗೀತಾವಾದ, ಗಾಂಧೀವಾದ, ವಿರಹ ವೇದನೆ, ರಾಷ್ಟ್ರೀಯತೆ, ಅಂತರಾಷ್ಟ್ರೀಯತೆ, ಕರ್ಣಾಟಕದ ಗತವೈಭವ ಹಾಗೂ ಕರ್ಣಾಟಕದ ಕಡುಗಲಿಗಳ ಚರಿತ್ರೆಯು ಕೂಲಂಕುಷವಾಗಿ ಚಿತ್ರಿತವಾಗಿದೆ. ಸೊಸೆಯರಿಗೆ ಹಾಗೂ ನಾರೀಮಣಿಯರಿಗೆ ಹೇಳಿರುವ ಬುದ್ಧಿವಾದವು ಬುದ್ಧ–ವಾದದಂತಿದೆ.

ಇಂತಹ ತಾಯಪದಗಳನ್ನು ಬರೆದ ಜಯದೇವಿ ತಾಯಿಯವರಿಗೆ ಅಜ್ಞರಾದ ನಾವು ಈ ಎರಡು ಪದಗಳನ್ನು ಅವರ ಪಾದದಡಿಯಲ್ಲಿ ಅರ್ಪಿಸಿ, ಕವಿಯತ್ರಿಯರಿಗೆ ಸಾಹಿತ್ಯರಂಗದಲ್ಲಿ ಇನ್ನೂ ಹೆಚ್ಚಿನ ಸುಚಾರು ರೂಪದ ಶ್ರೇಯಸ್ಸು ಮತ್ತು ಆಯಸ್ಸನ್ನು ಆಶಿಸುತ್ತೇವೆ.

ಜಯದೇವಿ ತಾಯಿಯ ಸಾವೀರಪದಗಳು
ಗಾವುದ ದೂರದಿS ಸಾಗಾಲೀ
ಗಾವುದ ದೂರದಿ ಸಾಗೂತೆ ವಿಶ್ವದ
ಮಾತೆ-ಪದಕವಾಗಿ ಪೊಳೆಯಾಲೀ ॥ ೧ ॥

ಸರ್ವೇಶ ಸಕಲೇಶ ನೀಡೋ ನೀ ಸಿದ್ದೇಶ
ಸರ್ವೋSಪರಿಯಲು "ತಾಯೀ"ಗೇ
ಸರ್ವೋಪರಿಯಲು ತಾಯೀಗೇ ಆಯುಷ
ಅನಿಷಮಿಷ ಪೊರೆಯೋ ಪರಮೇಶಾ ॥ ೨ ॥

ಕೈ. ನಾರಾಯಣರಾವ್.

ಶಿಕ್ಷಣ ಜ್ಯೋತಿ.—ಸಂಕ್ರಾಂತಿ ಸಂಚಿಕೆ, ಸಂಪುಟ ೨, ಶ್ರೀ ಸಿದ್ಧಗಂಗಾ ಟ್ರೈನಿಂಗ್ ಕಾಲೇಜಿನ ಪತ್ರಿಕೆ, ಪುಟಗಳು ೮೦.

ಈ ಹೊತ್ತಿಗೆಯಲ್ಲಿ ಮೇಲ್ಕಂಡ ಕಾಲೇಜಿನ ಅಧ್ಯಾಪಕ ವರ್ಗದವರೂ ಮತ್ತು ವಿದ್ಯಾರ್ಥಿಗಳೂ ಒಟ್ಟು ಸೇರಿ ವಿಧವಿಧವಾದ ಲೇಖನಗಳನ್ನು ಸಾರವತ್ತಾಗಿ ಬರೆದಿರುವರು. ಕಾಲೇಜಿನ ಅಭಿವೃದ್ಧಿಗೆ ವಿಶೇಷವಾಗಿ ಕಾರಣಕರ್ತರಾದ ಶ್ರೀ ಕೆ. ಎಸ್. ವೆಂಕಟಸುಬ್ಬನ್ ರವರು ಕಾಲೇಜಿನ ಬೆಳವಣಿಗೆಯನ್ನು ಮತ್ತು ಮುಂದಿನ ಗುರಿಯನ್ನು ಚೆನ್ನಾಗಿ ಚಿತ್ರಿಸಿ ಬರೆದಿರುವರು. ವಿದ್ಯಾರ್ಥಿಗಳು ಉತ್ತಮರಾದ ಅಧ್ಯಾಪಕರಾಗಿಯೂ, ಪ್ರಜಾನುರಾಗಿಗಳಾಗಿಯೂ, ದೇಶಪ್ರೇಮಿಗಳಾಗಿಯೂ ಆಗಲು ಕೈಕೊಂಡಿರುವ ಅನೇಕ ಪ್ರಯತ್ನಗಳನ್ನು ವಿವರಿಸಿರುವರು. ಮತ್ತೊಂದು ಲೇಖನದಲ್ಲಿ ಶ್ರೀ ಎಸ್. ಎಸ್. ಐವಾರ್‌ರವರು ಪ್ರಾಥಮಿಕ ಶಿಕ್ಷಣವು ಎತ್ತ ಸಾಗಿಹೋಗಬೇಕು? ಎಂಬ ಪ್ರಶ್ನೆಗೆ ಮನಹಿಡಿಯುವ ರೀತಿಯಲ್ಲಿ ಉತ್ತರವನ್ನು ಕೊಟ್ಟಿರುವರು. ಪ್ರಾಥಮಿಕ ಶಾಲೆಗಳಲ್ಲಿರಬೇಕಾದ ಬೌದ್ಧಿಕ, ನೈತಿಕ ಮತ್ತು ಆರೋಗ್ಯ ಜೀವನದ ವಿಚಾರಗಳು ಸ್ಪಷ್ಟವಾಗಿ ವಿಶದೀಕರಿಸಲ್ಪಟ್ಟಿವೆ. ಇದೇ ರೀತಿಯಲ್ಲಿ ಅನೇಕ ಉಪಯುಕ್ತವಾದ ಪ್ರೌಢಿಮೆಯಿಂದ ಮತ್ತು ಲೇಖನಗಳಿಂದ ಕೂಡಿದ ಈ ಪತ್ರಿಕೆಗೆ ನಾವು ವಿಶೇಷವಾಗಿ ಎಲ್ಲರ ನೆರವೂ ಉಂಟಾಗಲೆಂದು ಹಾರೈಸುತ್ತೇವೆ. ಇಂಥ ಪುಸ್ತಕಗಳು ಎಲ್ಲಾ ಶಾಲೆಗಳಲ್ಲಿಯೂ ಬೆಳೆಯಬೇಕು. ಈ ಪತ್ರಿಕೆಗೂ, ಕಾಲೇಜಿಗೂ ಪ್ರೋತ್ಸಾಹವನ್ನು ಕೊಡುತ್ತಿರುವ ಶ್ರೀ ಶ್ರೀ ಶಿವಕುಮಾರಸ್ವಾಮಿಗಳವರ ಪಾತ್ರ ಅತ್ಯಂತ ಅಮೋಘವಾದದ್ದು.

ಡಿ. ವಿಶ್ವೇಶ್ವರಯ್ಯ.

ನಂದಾದೀಪ.—ಪುರಪ್ರೌಢಶಾಲಾ ಪತ್ರಿಕೆ, ಜಗಳೂರು, ೧೯೫೮–೫೯. ಪುಟಗಳು ೩೮.

ಈ ಪುಟ್ಟ ಹೊತ್ತಿಗೆಯನ್ನು ಪ್ರೌಢಶಾಲೆಯ ಸಂಪಾದಕ ಮಂಡಲಿಯವರು ಮಕ್ಕಳಿಗಾಗಿ ಅಚ್ಚು ಹಾಕಿಸಿ ಪ್ರಚುರಪಡಿಸಿರುವುದು ಪ್ರಶಂಸನೀಯವಾಗಿದೆ. ಮಕ್ಕಳಲ್ಲಿ ಹುದುಗಿರುವ ಅನೇಕ ಶಕ್ತಿಗಳು ಮತ್ತು ಸಾಮರ್ಥ್ಯಗಳು ಬೆಳಕಿಗೆ ಬರಬೇಕಾದರೆ ಅವುಗಳ ಬೆಳವಣಿಗೆಗೆ ಸಾಕಾದಷ್ಟು ಅವಕಾಶಗಳನ್ನು ಕಲ್ಪಿಸಿಕೊಡಬೇಕು. ಇಂಥ ಅವಕಾಶಗಳಲ್ಲಿ ಶಾಲೆಯ ಪತ್ರಿಕೆಯು ಅತ್ಯಂತ ಮುಖ್ಯವಾದದ್ದು. ಈ ಶಾಲೆಯ ಮಕ್ಕಳೂ ಮತ್ತು ಉಪಾಧ್ಯಾಯರೂ ಒಟ್ಟು ಸೇರಿ ಮಾಡಿರುವ ಪ್ರಯತ್ನವು ಇತೋಪ್ಯತಿಶಯವಾಗಿ ಮುಂದಿನ ವರ್ಷಗಳಲ್ಲಿ ಬೆಳೆಯಲಿ ಎಂಬುದೇ ನನ್ನ ಆಶಯ.

ಡಿ. ವಿಶ್ವೇಶ್ವರಯ್ಯ.

Sandhya.—The *Annual* of the Municipal High School, Hassan. Pp. 58.

It is a pleasing to see that the school has made the publication of this annual a feature. As our popular Deputy Director Sri. T. Vasudeviah, remarks in his message, on the occasion of the publication, the students who love to write for]this magazine may turn out to be "authors and writers of consequence". The magazine is the right forum where the pupils can exhibit their taste for writing and cultivate right habits of presentation of facts for general reading. There are many fine little articles from pupils. The Journal is a worthy publication.

D. VISWESWARAIYA.

XXXII All-India Education Conference, 1957, Madras.— Report published by the S.I.T.U., Madras. Pp: 22 + 24.

It is a matter of extreme gratification that the Reception Committee of the All-India Educational Conference, Madras, have been able to bring out this report in record time. It has been, unfortunately, our erperience in recent years that the reports of the Educational Conferences are not made available on time or not made available at all. So the S.I.T.U. deserves the warmest congratulation for their achievement.

The report is very nicely got up and includes all the major events of the conference. Summaries of the public lectures in memory of late Sri. P. Seshadri, Sri. Khattry and Sri. Amarnath Jha are also included. They add to the usefulness of the report. There are several photographs, which have been neatly done, included in the volume.

We commend this report for the perusal of all the teachers' organisations in the country.

D. VISWESWARAIYA.

(*Continued on page* 52)

OUR ASSOCIATIONS

Siddaganga Training College, Tumkur

AN Inter-Training Institutions Debate on 'ಆಧುನಿಕ ಭಾರತದ ಅವನತಿಗೆ ಇಂದಿನ ಶಿಕ್ಷಣವೇ ಕಾರಣ' was held in Sree Siddaganga Training College, Tumkur, recently under the auspices of the College Union. As many as nine Training Institutions participated in the debate, which, in the opinion of the Speaker, was of a high order. The speakers for and against evinced keen interest in the subject and came fully prepared for the debate which was both lively and interesting. Five prizes (Cups) were awarded to the winners, including a consolation prize. One interesting feature of the debate was that two prizes—the second and the fifth—were carried away by lady students.

It is hoped to conduct such debates in future years also and a Rolling Shield is proposed to be instituted from next year with generous donations from the public.

The authorities are thankful to the donors as well as the competitors who made the function a success.

D. VISWESWARAIYA.

Chickballapur Taluk Basic Education Week, January 1959

The All-India Basic Education Week was organized in Chickballapur Taluk in quite a befitting manner. Except one, the other six centres of celebrations were in rural parts. The celebrations included lectures from experts from different parts of the division and presided over by men of letters, official and non-official gentlemen.

Sri. R. Krishna Iyengar inaugurated the Week at Manchanabele, on the 20th January 1959 with Sri. Sreenath in the chair. On the second day Mandikal was the venue of the celebrations with Sri. S. Brahmarayappa, Asst. Commissioner, in the chair. Sri. S. Muniraju, M.L.A. and Sri. D. M. Subbaramiah spoke on the occasion. On the 22nd at Chelumenahalli, Sri. D. Subramanyam presided and Sri. N. Venkataswamy spoke on the occasion. On the 23rd the celebrations were held at Chickballapur with Sri. Govindiah, Executive Officer, in the chair. Messrs. G. N. Narayana Rao, K. S. Rangappa, N. Venkataswamy and D. S. Chandrasekhar spoke on the occasion.

On the 25th, the celebrations were held at Nandi, Sri. B. Mani Raj, Planning Officer and Deputy Director-in-Charge presiding. Messrs. S. N. Krishna Narasimha and N. Venkataswamy spoke on the occasion. On the 26th the celebrations were finalized at Peresandra with Sri. H. M. Mahadevappa in the chair. Sri. K. Rama Rao, B. N. Gundu Rao and Sri. D. Subramanyam spoke on the occasion.

The celebrations included folk arts, cultural programme and childrens' activities. Response from the teachers, the public and the officials was quite encouraging It may be stated that these celebrations have tried to clear the misapprehensions about Basic Education and instil in the minds and hearts of teachers to work with missionary zeal for the success of the reorientation programme that is envisaged, leading ultimately to the ideal of complete Basic Education.

ಆನೆಕಲ್ ಮಾಧ್ಯಮಿಕ ಶಾಲೆ.—ಆನೆಕಲ್ ಹೊಸ ಮಾಧ್ಯಮಿಕ ಶಾಲೆಯ ೫೦ ಜನ ಬಾಲಕರು ತಮ್ಮ ಅಧ್ಯಾಪಕ ವರ್ಗದವರೊಡನೆ ಇತ್ತೀಚೆಗೆ ಶಿವಗಂಗೆಗೆ ಪ್ರವಾಸ ಹೊರಟರು. ಬಸ್ಸು ನೆಲಮಂಗಲವನ್ನು ತಲುಪಿದಾಗ ಅಲ್ಲಿನ ಮುನಿಸಿಪಲ್ ಕೌನ್ಸಿಲರ್ ಶ್ರೀ ಜಿ. ತಮ್ಮಯ್ಯನವರು ಮತ್ತು ಅವರ ತಂದೆಯವರು ಪ್ರವಾಸಿ ತಂಡದವರನ್ನು ಎದುರುಗೊಂಡು ಎಲ್ಲರಿಗೂ ಹಣ್ಣುಗಳನ್ನು ಹಂಚಿ, ಸುಖ ಪ್ರಯಾಣ ಕೋರಿದರು. ಅನಂತರ ಪ್ರವಾಸಿ ತಂಡವು ಶಿವಗಂಗೆಯನ್ನು ಬೆಳಗ್ಗೆ ೧೦–೩೦ಕ್ಕೆ ತಲುಪಿತು. ಅಲ್ಲಿ ಬಾಲಕರನ್ನು ತಂಡಗಳಾಗಿ ವಿಂಗಡಿಸಿ, ಒಂದೊಂದು ತಂಡಕ್ಕೆ ಒಬ್ಬೊಬ್ಬ ಅಧ್ಯಾಪಕರು ಮುಖಂಡರಾಗಿ ಪ್ರೇಕ್ಷಣೀಯ ಸ್ಥಳಗಳನ್ನೆಲ್ಲಾ ತೋರಿಸಿ ವಿವರಿಸಿದರು. ಊಟವಾದನಂತರ ಬೆಟ್ಟದಮೇಲಿನ ವಿಶಾಲವಾದ ಮಂಟಪದಲ್ಲಿ ಸಭೆ ಸೇರಿ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಈ ತರಹದ ಪ್ರವಾಸ ಮತ್ತು ಅದರಿಂದ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕೆ ಆಗುವ ಸಹಾಯಗಳನ್ನು ವಿವರಿಸಲಾಯಿತು. ನಂತರ ೨–೩೦ ಗಂಟೆಗೆ ಶಿವಗಂಗೆಯನ್ನು ಬಿಟ್ಟು ಬೆಂಗಳೂರಿಗೆ ಬಂದು ವಿಧಾನಸೌಧ, ಕಬ್ಬನ್‌ಪಾರ್ಕ್ ಮತ್ತು ಲಾಲ್‌ಬಾಗ್‌ಗಳನ್ನು ನೋಡಿಕೊಂಡು ರಾತ್ರಿ ೮–೩೦ ಗಂಟೆಗೆ ಆನೆಕಲ್ಲಿಗೆ ಹಿಂತಿರುಗಿದರು. ಪ್ರವಾಸವು ಹಿತಕರವಾಗಿಯೂ, ಫಲಕಾರಿಯಾಗಿಯೂ ಇತ್ತು.

ಈ ಊರಿನ ಗಣ್ಯಮಹನೀಯರೂ ಮತ್ತು ಬಸ್ಸುಗಳ ಮಾಲೀಕರೂ ಆದ ಶ್ರೀ ಬಿ. ಹನುಮಯ್ಯನವರು ಪ್ರಯಾಣಕ್ಕೆ ಉತ್ತಮ ವ್ಯವಸ್ಥೆ ಮಾಡಿದ್ದರು.

ಮಲೇಬೆನ್ನೂರು ಮಿಡಲ್ ಸ್ಕೂಲ್ ಸ್ಕೌಟುಗಳ ಪ್ರವಾಸ.—ಮಾಧ್ಯಮಿಕ ಶಾಲೆಯ ಅಶೋಕ ಟ್ರೂಪಿನವರು ಇತ್ತೀಚೆಗೆ ಸ್ಕೌಟ್ ಮಾಸ್ಟರ್ ಶ್ರೀ ಕೆ. ಪರಶುರಾಮಪ್ಪನವರು ಹಾಗೂ ಶಾಲೆಯ ಇತರ ಸಹೋಪಾಧ್ಯಾಯರ ನೇತೃತ್ವದೊಂದಿಗೆ ಇಪ್ಪತ್ತು ಮೈಲಿ ದೂರವಿರುವ ಐತಿಹಾಸಿಕ ಮತ್ತು ಆನಂದದಾಯಕವಾದ 'ಶಾಂತಿಸಾಗರ'ಕ್ಕೆ ಪ್ರವಾಸ ಹೋಗಿದ್ದರು. ಶ್ರೀ ಕೆ. ಸಣ್ಣಹನುಮಂತಪ್ಪನವರು ಧ್ವಜಾರೋಹಣ ಮಾಡಿದನಂತರ ಸ್ಕೌಟುಗಳು ವಿವಿಧ ಆಟಗಳನ್ನು ಪ್ರದರ್ಶಿಸಿದರು. ಸ್ಕೌಟ್ ತತ್ವ ಮತ್ತು ಹಿರಿಮೆಯನ್ನು ಕುರಿತು ಇತರ ಉಪಾಧ್ಯಾಯರುಗಳು ಮಾತನಾಡಿದರು. ಸಭಾಧ್ಯಕ್ಷತೆಯನ್ನು ಹೆಡ್ ಮಾಸ್ಟರಾದ ಶ್ರೀ ಪಿ. ಆರ್. ದೇವನಾಥಾಚಾರ್‌ರವರು ವಹಿಸಿದ್ದರು. ಸ್ಕೌಟುಗಳು ಪ್ರಕೃತಿಯ ನೆಲೆವೀಡಾದ 'ಶ್ರೀ ಸಿದ್ದೇಶ್ವರ' ಮಹಾಸ್ವಾಮಿಯನ್ನೂ ಮತ್ತು 'ಶಾಂತಿಸಾಗರ'ವನ್ನೂ ನೋಡಿಕೊಂಡು ಬಂದರು.

ಬಾಗೂರು.—ಹೊಸದುರ್ಗ ತಾಲ್ಲೂಕು ಬಾಗೂರು ಮಾಧ್ಯಮಿಕ ಶಾಲಾ ಸ್ಕೌಟುಗಳು ಶಾಲಾ ಮುಖ್ಯೋಪಾಧ್ಯಾಯರಾದ ಶ್ರೀ ಎಲ್. ಎನ್. ಜೋಯ್ಸರ ಮುಂದಾಳತ್ವದಲ್ಲಿ ಹಾಲರಾಮೇಶ್ವರ ಕ್ಷೇತ್ರಕ್ಕೆ ಪ್ರವಾಸ ಹೋಗಿದ್ದರು. ಸ್ಕೌಟ್ ಮಾಸ್ಟರ್ ಶ್ರೀ ರಾಮಚಂದ್ರಪ್ಪನವರು ಡ್ರಿಲ್ ಆಟ ಇತ್ಯಾದಿ ವಿವಿಧ ಚಟುವಟಿಕೆಗಳನ್ನು ಏರ್ಪಡಿಸಿದ್ದರು. ನಂತರ ಹೊಸದುರ್ಗದ ಪ್ರೌಢಶಾಲೆಯವರೊಡನೆ ವಾಲೀಬಾಲ್ ಪಂದ್ಯವನ್ನು ಆಡಿಕೊಂಡು ಪ್ರವಾಸದಿಂದ ಹಿಂದಿರುಗಿದರು. ಪ್ರವಾಸದಲ್ಲಿ ಉಪಾಧ್ಯಾಯರುಗಳಾದ ಶ್ರೀ ಭರಮಪ್ಪನವರು, ವೆಂಕಟೇಶಲು ಮತ್ತು ರೇವಯ್ಯನವರು ಭಾಗವಹಿಸಿದ್ದರು.

ಪ್ರಾಥಮಿಕ ಶಾಲಾ ಅಧ್ಯಾಪಕ ಸಂಘ, ಹೊಳೇನರಸೀಪುರ.—ಕಸಬಾ ರೇಂಜಿನ ಶಾಲೆಗಳ ಅಧ್ಯಾಪಕರ ಮಾಹೆಯಾನ ಅಧಿವೇಶನವು ತಾಲ್ಲೂಕು ಕನ್ನಡ ಶಾಲೆಗಳ ತನಿಖಾಧಿಕಾರಿಗಳಾದ ಶ್ರೀ ಹೆಚ್. ಎಲ್. ಶ್ರೀಧರಮೂರ್ತಿ, ಬಿ.ಎ., ಬಿ.ಇಡಿ., ರವರ ಘನ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ಸಭೆ ಸೇರಿತ್ತು.

ಪ್ರಥಮವಾಗಿ ಪ್ರಾರ್ಥನೆ, ಕಾರ್ಯದರ್ಶಿಯವರಿಂದ ಹಿಂದಿನ ಮಾಹೆಯ ವರದಿ, ತದನಂತರ ಮೂಲಶಿಕ್ಷಣ ರೀತ್ಯ ಮಾದರಿ ಪಾಠ, ವಾರ್ತಾಸಂಗ್ರಹ ಪಠಣವಾಯಿತು.

ಅಧ್ಯಕ್ಷರು ಅಪ್ಪಣೆ ಕೊಡಿಸುತ್ತಾ "ಅಧ್ಯಾಪಕರು ತಮ್ಮ ಆದ್ಯ ಕರ್ತವ್ಯವನ್ನು ಅರಿತು ತಮ್ಮ ನಿಷ್ಠೆಯ ಅಪಾರ ಸೇವೆಯಿಂದ ಭಾರತದ ಭವಿಷ್ಯವನ್ನು ಭವ್ಯವಾಗಿ ರೂಪಿಸಲು ಯತ್ನಿಸಿರೆಂದು" ನುಡಿದರು. ಕಾರ್ಯದರ್ಶಿ ಶ್ರೀ ಸಿ. ಹಿರಿಯಣ್ಣಪ್ಪನವರಿಂದ ವಂದನಾರ್ಪಣೆಯಾಯಿತು. ರಾಷ್ಟ್ರಗೀತೆಯೊಂದಿಗೆ ಸಭಾ ಕಾರ್ಯಕ್ರಮ ಮುಕ್ತಾಯವಾಯಿತು.

ಉಪಾಧ್ಯಾಯರ ಸಂಘ, ಪುರ ಪ್ರೌಢಶಾಲಾ, ಗುಂಡ್ಲುಪೇಟೆ.—ಮೇಲ್ಕಂಡ ಸಂಘದ ಆಶ್ರಯದಲ್ಲಿ ೧೯೫೯ನೇ ಇಸವಿಯ ವಾರ್ಷಿಕೋತ್ಸವವು ಬಹಳ ಉತ್ಸಾಹದಿಂದ ನೆರವೇರಿಸಲ್ಪಟ್ಟಿತು. ಶ್ರೀಮಾನ್ ಕೆ. ತಮ್ಮಣ್ಣಗೌಡರು ಶಾಲೆಗೆ ಈ ಸಮಯದಲ್ಲಿ ಉದಾರವಾಗಿ ಒಂದು ರೇಡಿಯೋವನ್ನು ದಾನಮಾಡಿದರು. ಅಧ್ಯಾಪಕರುಗಳು ಒಂದು ನಾಟಕವನ್ನು ಆಡಿ ತದುತ್ಪತ್ತಿಯಿಂದ ಬಂದ ಹಣದಿಂದ ಶಾಲೆಗೆ ಶಿಕ್ಷಣ ಸಾಧನಗಳನ್ನು ಒದಗಿಸಿಕೊಟ್ಟಿರುವುದು ಸ್ತೋತ್ರಾರ್ಹವಾಗಿದೆ. ಈ ಉತ್ಸವದ ಅಂಗವಾಗಿ ಒಂದು ನಾಟಕವೂ ಆಡಲ್ಪಟ್ಟಿತು. ಒಟ್ಟಿನಲ್ಲಿ ಸ್ಕೂಲಿನಲ್ಲಿ ನಡೆಯುತ್ತಿರುವ ವಿವಿಧ ಕೆಲಸಕಾರ್ಯಗಳನ್ನು ನೋಡಿ ಜನರಿಗೆಲ್ಲಾ ಬಹಳ ಮೆಚ್ಚಿಗೆಯಾಗಿದೆ.

ಉಪಾಧ್ಯಾಯರ ಶಿಕ್ಷಣ ಶಾಲೆ, ಚಿಕ್ಕಮಗಳೂರು.—ಮೇಲ್ಕಂಡ ಶಾಲೆಯ ವಿದ್ಯಾರ್ಥಿ ಸಂಘದ ವಾರ್ಷಿಕೋತ್ಸವವು ಬೆಳ್ಳೂರ ಮೂಲಶಿಕ್ಷಣ ಶಾಲೆಯ ಸೂಪರಿಂಟೆಂಡೆಂಟ್‌ರವರಾದ ಶ್ರೀ ಎಸ್. ವೆಂಕಟೇಶಯ್ಯನವರ ಘನ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ನಡೆಯಿತು. ಚಿಕ್ಕಮಗಳೂರು ಇಂಟರ್‌ಮೀಡಿಯಟ್ ಕಾಲೇಜಿನ ಸೂಪರಿಂಟೆಂಡೆಂಟ್ ಶ್ರೀ ಬಿ. ಎನ್. ಶಾಮರಾವ್‌ರವರು ಉಪನ್ಯಾಸಮಾಡಿದರು. ಕಾರ್ಯಕ್ರಮಗಳಲ್ಲಿ ಶೈಕ್ಷಣಿಕ ವಸ್ತುಪ್ರದರ್ಶನ ಮತ್ತು ವಿವಿಧ ವಿನೋದಾವಳಿಗಳು ಬಹಳ ಪ್ರಶಸ್ತವಾಗಿದ್ದವು. ಶಾಲೆಯ ಹೆಡ್ಮಾಸ್ಟರು ಶ್ರೀ ಹೆಚ್. ಎನ್. ಸೂರ್ಯನಾರಾಯಣರಾಯರವರೂ ಮತ್ತು ಕಾರ್ಯದರ್ಶಿ ಶ್ರೀ ಕೆ. ಎಲ್. ಚಂದ್ರಮೌಳಿರಾವ್ ರವರೂ ಬಹಳ ಶ್ರಮವಹಿಸಿದ್ದರು.

(Continued on page 41*)*

ನಯಿ ತಾಲೀಮ್

ಶ್ರೀ ಮ. ಮಲ್ಲಪ್ಪ, ಜ್ಞಾನಮಂದಿರ, ಹಲಗೂರು

ಜಗತ್ತಿನಲ್ಲಿ ಶಾಸನಹೀನ, ಶ್ರೇಣಿ ಹೀನ ಸಮಾಜ ವನ್ನು ರಚಿಸುವುದು ನಮ್ಮ ಧ್ಯೇಯವಾಗಿದ್ದರೆ, ಮಾನವತೆ ಯನ್ನು ಶೋಷಣೆ ಹಿಂಸೆಗಳಿಂದ ಬಿಡುಗಡೆಮಾಡಿ ಪೂರ್ಣ ಸ್ವತಂತ್ರ ಗಳಿಸಬೇಕೆಂದರೆ, ಬಾಪು ತೋರಿಸಿದ "ನಯಿ ತಾಲೀಮ್" ಬಿಟ್ಟರೆ ಬೇರೆ ಯಾವ ವ್ಯಾವಹಾರಿಕ, ವೈಜ್ಞಾನಿಕ ಶಿಕ್ಷಣ ಪದ್ಧತಿಯೂ ಇಲ್ಲ; ಯಾರೂ ತೋರಿಸಿಲ್ಲ.

—ಧೀರೇಂದ್ರ ಮುಜುಂದಾರ್.

ಭಾರತವು ಸ್ವತಂತ್ರವಾಗಿ ತನ್ನ ಕರ್ತವ್ಯದತ್ತ ಸಲೀ ಸಾಗಿ ಸಾಗಿತು. ಸಾಗುತ್ತಿದ್ದಂತೆಯೇ ಮೊಟ್ಟಮೊದಲು ವಿಶೇಷ ಗಮನವು ಶಿಕ್ಷಣದತ್ತ ಸಾಗಿತ್ತು. ರಾಷ್ಟ್ರವು ಮೊದಲು ಕೈಗೊಳ್ಳಬೇಕಾದ ಉದ್ಯಮವು ಶಿಕ್ಷಣ ಎಂದು ನೆಪೋಲಿಯನ್ ಬೋನಪಾರ್ಟ್ ಹೇಳಿರುವುದನ್ನು ಕಾರ್ಯ ದಲ್ಲಿ ಕಾಣುವಂತಾಯಿತು. ಸ್ವತಂತ್ರ ಪೂರ್ವದ ಶಿಕ್ಷಣದ ವಿಧಾನದಲ್ಲಿ ಲೋಪ ದೋಷಗಳಿರುವುದು ಎದ್ದು ಕಾಣು ತ್ತಿತ್ತು. ಜನತೆಯ ಜ್ಞಾನದಾಹ ತೃಪ್ತಿಯು ತೋರಿಕೆಯೇ ಆಗಿರುತ್ತಿತ್ತು. ಇದು ಭೀಷ್ಮಾಚಾರ್ಯರಿಗೆ ಶರಪಂಜರದ ಮೇಲೆ ಶಯನಿಸಿದ್ದಾಗ ಉಂಟಾದ ಬಾಯಾರಿಕೆಯು ದುರ್ಯೋಧನನ ದಿನಚರಿಯ ಕುಡಿನೀರು 'ಹಿಮರುಚಿಯ ಹಿಂಡಿದ ಪರಮ ಶೀತೋದಕ' ಆಗಿದ್ದರೂ ಭೀಷ್ಮರಿಗೆ ದಾಹವು ಇಂಗಲಿಲ್ಲ. ಆದರೆ ಭೀಷ್ಮರ ಅಸಾಧಾರಣ ದಾಹವು ಅರ್ಜುನನಿಂದ ಅಡಗಿತು.

ಜಲದ ಬಾಣದಲಮಲ ಗಂಗಾ।
ಜಲವ ತೆಗೆದನು ತಪ್ತಲೋಹದ।
ಬೆಳಕಿನಂತಿರೆ ಹೊಳೆವ ಸುಲಲಿತ ಬಹುಳ ಧಾರೆಯನು॥
ಇಳುಹಿದನು ಸರಳಿಂದ ವದನದ।
ಬಳಿಗೆ ಬಲು ಕೃಷ್ಣೆಯನು ಭೀಷ್ಮಗೆ।
ತೊಲಗಿಸಿದನಾ ತಾಪವಡಗಿತು ಜಲದ ಧಾರೆಯಲಿ॥

ಸ್ವತಂತ್ರ ಭಾರತ ಪ್ರಜೆಯ ಜ್ಞಾನದಾಹದ ಪರಿಹಾರವು ಗಾಂಧೀಜಿಯ ಅಂತಿಮ ಯತ್ನವಾದ ನಯಿ ತಾಲೀಮ್. ವಿದ್ಯಾಭ್ಯಾಸವು ರಚನಾತ್ಮಕವಾಗಿದ್ದು, ಭಾವಿ ಜೀವನದಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿಗಳು ಸ್ವಯಂ ಜೀವಿಯಾಗಿ ಸಾಗುವಂತಹ ಸಾಮರ್ಥ್ಯವನ್ನು ಕೊಟ್ಟು ಸುಗುಣಭರಿತ ವ್ಯಕ್ತಿಗಳನ್ನು ರಾಷ್ಟ್ರಕ್ಕೆ ನೀಡಿ, ಸಾರ್ವತ್ರಿಕವಾಗಿ ಸರ್ವರಿಗೂ ಸದವಕಾಶ ವನ್ನು ದೊರಕಿಸಿ ಕೊಡುವ ಕ್ರಿಯಾತ್ಮಕ ಶಿಕ್ಷಣವೇ ಗಾಂಧೀಜಿಯವರ ಕನಸಾಗಿತ್ತು. ಅದನ್ನು ನೆನಸು ಮಾಡಲು ಭಾರತ ಸರ್ಕಾರವು ಕೈಗೊಂಡಿರುವ ಯತ್ನವು ಸಫಲದಾಯಕವೇ ಸರಿ. ಭಾರತದ ಸಂವಿಧಾನದ ನಲವತ್ತೈದನೆಯ ಅನುಚ್ಛೇದದಲ್ಲಿ "ಈ ಸಂವಿಧಾನವು ಆರಂಭವಾದ ವೇಳೆಯಿಂದ ಹತ್ತು ವರ್ಷದ ಅವಧಿಯೊಳ ಗಾಗಿ ಸಕಲ ಮಕ್ಕಳಿಗೂ ಹದಿನಾಲ್ಕು ವರ್ಷ ಪೂರ್ಣ ವಾಗುವವರೆಗೂ ಉಚಿತವಾದ ಮತ್ತು ಬಲಾತ್ಕಾರವಾದ ಶಿಕ್ಷಣವು ಸಿಗುವಂತೆ ಏರ್ಪಡಿಸಲು ರಾಜ್ಯವು ಯತ್ನಿಸ ತಕ್ಕದ್ದು" ಎಂಬುದಾಗಿ ಇದೆ. ಇದರಿಂದ ಸರ್ಕಾರದ ಆಸೆಯು ಗೊತ್ತಾಗುತ್ತದೆ. ಭಾರತ ಭಾಗ್ಯವಿಧಾತ ಗಾಂಧೀಜಿಯ ನಯಿ ತಾಲೀಮ್ ಯೋಜನೆಯು ಸಾಂಪ್ರ ದಾಯಕವಾಗಿರುವಂತೆಯೇ ಪ್ರಗತಿದಾಯಕವೂ ಆಗಿರು ವುದು. ಇದರ ಸಲೆ ಸಾರ್ಥಕತೆಗೆ ಜನತೆಯ ಮಹ ದ್ಬೆಂಬಲವು ಅತ್ಯಾವಶ್ಯಕವು.

ಸಂದ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ದಕ್ಕಿಸಿಕೊಂಡು, ಉಳಿಸಿ ಕೊಂಡು ರಾಮರಾಜ್ಯದ ಪ್ರಜೆಗಳಾಗಬೇಕಾದರೆ ನಯಿ ತಾಲೀಮ್ ಆಶ್ರಯವು ಅಗತ್ಯವಾಗಿರುತ್ತದೆ. ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿಯೂ ಶಿಕ್ಷಣ ಪಡೆಯಲು ಯೋಗ್ಯನಾಗಿದ್ದಾನೆ. ತನ್ನ ಧೀಶಕ್ತಿಯನ್ನು ವೃದ್ಧಿಪಡಿಸಿಕೊಂಡು ತನ್ನ ಜೀವನ ವನ್ನು ಪರಿಪೂರ್ಣಗೊಳಿಸಿಕೊಂಡು ಇರಲು ಪ್ರತಿಯೊಬ್ಬ ನಿಗೂ ಹಕ್ಕಿದೆ. ಅದರ ಸಾರ್ಥಕತೆಯನ್ನು ಪಡೆಯುವುದ ರಲ್ಲಿದೆ ಚತುರತೆಯು. ಸಮ್ಯಕ್‌ಜ್ಞಾನ, ಸಮ್ಯಕ್‌ಶೀಲ, ಸಮ್ಯಕ್ ಚಾರಿತ ಎಂದು ರತ್ನಾಕರವರ್ಣಿಯು ಹೇಳಿ ದುದನ್ನೇ, ಆತ್ಮಜ್ಞಾನ, ಆತ್ಮಗೌರವ, ಆತ್ಮಸಂಯಮನ ಎಂದು ವರ್ಡ್ಸ್‌ವರ್ತ್ ಹೇಳಿದ್ದಾನೆ. ಮಾನವ ಜೀವನದ ಶ್ರೇಷ್ಠತೆಯು ಪರಮಾವಧಿಯು ಈ ಮೂರರ ಸಂಗಮದಲ್ಲಿ ಇದೆ. ಈ ಸಂಗಮ ಸಾನ್ನಿಧ್ಯ ಸೇರುವುದರಲ್ಲಿ ಮಾನವನ ಪುರುಷಾರ್ಥಕತೆ ಇದೆ. ಆತ್ಮಜ್ಞಾನದ ಅರಿವಿನ ಅಭಾವವೇ ಮಾನವನನು ಮೋಹದ ಮಡುವಿನಲ್ಲಿ ಮುಳುಗುವಂತಾಗಿದೆ. ಆತ್ಮಗೌರವವನ್ನು ಅಲಕ್ಷಿಸಿ ತನ್ನ ತನವನ್ನೇ ಕಳೆದು ಕೊಂಡಿದ್ದಾನೆ. ಕುಲದ ನೆಲೆಯನ್ನೇ ಹೊತುಬಿಟ್ಟದ್ದಾನೆ. ಹರಿಶ್ಚಂದ್ರ ರಾಜನು ದೇಶ ಕೋಶ, ಹೆಂಡತಿ ಮಕ್ಕಳನ್ನು ಮಾರಿಕೊಂಡರೂ ತನ್ನತನವನ್ನು ಮಾತ್ರ ಮಾರಿಕೊಳ್ಳ ಲಿಲ್ಲ ಎಂಬುದನ್ನು ಮರೆತಿದ್ದಾನೆ. ಆತ್ಮಸಂಯಮವಿಲ್ಲದೆ ಇಂದ್ರಿಯ ಚಪಲಕ್ಕೆ ತುತ್ತಾಗಿ ಮನುಷ್ಯನು ಅಳತೆ ಮೀರಿ ಮುನ್ನುಗ್ಗುತ್ತಿದ್ದಾನೆ. ಶರೀರವನ್ನು ತನ್ನ ಹತೋಟಿಯಲ್ಲಿ ಎಂದು ಇಟ್ಟುಕೊಳ್ಳಲಾರದೆ ಹೋದನೋ ಅಂದೇ ಆ ಶರೀರಕ್ಕೆ ದಾಸನಾಗುತ್ತಾನೆ. ಕಾಯದ ಕಳವಳಕಂಜಿ

ಕೆಲಸ ಬೆಲೆಯನ್ನೇ ತಿಳಿಯಲು ನಿಶ್ಯಕ್ತನಾಗುತ್ತಾನೆ. ಈ ಬಗೆಯ ವ್ಯಕ್ತಿಗೆ ಸ್ವಾವಲಂಬನ, ಸ್ವಯಂ ಪರಿಪೂರ್ಣತೆ, ಕಾರ್ಯೋತ್ಸಾಹ, ಹೃದಯಾನುಕಂಪನ, ದೇಶಾಭಿಮಾನ, ಮಾನವೀಯತೆ, ತಾಯಿ ನುಡಿ ಪ್ರೇಮಾದಿಗಳು ಸರ್ವ ಸಾಮಾನ್ಯವಾಗಿ ಸಮೀಪಕ್ಕೆ ಬರಲಾರವಾಗಿವೆ. ಈ ದೋಷ ಪರಿಹಾರಕ್ಕೆ ನಯಿ ತಾಲೀಮ್ ಅಪ್ರತ್ಯಕ್ಷವಾಗಿ ಅನುಕೂಲವಾಗಿರುತ್ತದೆ.

ಮಾನವನ ಜೀವನದಲ್ಲಿ ಸಮಗ್ರವಾದ ಸರ್ವತೋಮುಖ ವಾದ ಕ್ರಾಂತಿಯ ಹಾದಿಯು ಗಾಂಧೀಜಿಯದು. ವ್ಯಕ್ತಿಯ ಕ್ಷೇತ್ರದಿಂದ ಹಿಡಿದು ಅಂತರ್‌ರಾಷ್ಟ್ರೀಯ ಕ್ಷೇತ್ರದವರೆಗೂ ಗಾಂಧೀಜಿಯ ವಿಚಾರ ಧಾರೆ ಪ್ರಸರಿಸಿದೆ. ಧಾರ್ಮಿಕ ರಂಗದಲ್ಲಿ ವಿಶ್ವಸಮನ್ವಯವಾದುದಾದರೆ ಆರ್ಥಿಕ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಗ್ರಾಮೀಣ ವಿಕೇಂದ್ರೀಕೃತ ವ್ಯವಸ್ಥೆಯ ಕಲ್ಪನೆಯು, ಸಮಾಜ ರಚನೆಯಲ್ಲಿ ವರ್ಗರಹಿತ ಸಮಾಜ ಕಲ್ಪನೆಯಲ್ಲಿ ಸ್ಪರ್ಧಾ ಶೂನ್ಯ ಕಲ್ಪನೆಯು. ಒಳಗಿನ ಜೀವನವು ಹೊರಗಿನ ಜೀವನದ ಆಧಾರ. ಅಂತರಂಗಿಕ ಜೀವನವು, ಶಾರೀರಕ, ಬೌದ್ಧಿಕ, ನೈತಿಕ ವಿಕಾಸದಿಂದ ಪರಿಪೂರ್ಣವಾಗುತ್ತ ಬಂದರೆ ಬಹಿರಂಗದಲ್ಲಿ ಜೀವನವು ಆಧ್ಯಾತ್ಮಿಕತೆಯಿಂದ ಅರಳುತ್ತದೆ. ಹೂ ಅರಳಿ ಸುವಾಸನೆ ಯನ್ನು ಹರಡುವಂತೆ ಅಂತರಂಗಿಕ ಜೀವನದ ಪರಿಪೂರ್ಣತೆ ಯಿಂದ ಬಹಿರಂಗ ಜೀವನವು ಸುವಾಸನೆಯಿಂದ ಕೂಡಿರು ತ್ತದೆ. ಪ್ರಜಾಪ್ರಭುತ್ವದ ಪರಂಪರೆಗೆ, ಸಮಾಜ ಕಲ್ಯಾಣದ ಪ್ರಗತಿಗೆ ಇದು ಸಹಕಾರಿಯಾಗುತ್ತದೆ. ಜನ ಸಾಮಾನ್ಯರಲ್ಲಿ ನೆಲಸಿರುವ ಭಾವಿಕತನ, ಆಲಸ್ಯ, ಪರಸ್ಪರ ವೈಷಮ್ಯಾದಿ ದುರ್ಗುಣಗಳು ಪರಿಹಾರವಾಗಿ ಅವರಲ್ಲಿ ಕರ್ತವ್ಯ ದಕ್ಷತೆಯನ್ನೂ, ಜಾತಿಯ ಐಕ್ಯವನ್ನೂ, ಪರಸ್ಪರ ಸೌಹಾರ್ದತೆಯನ್ನೂ ಹುಟ್ಟಿಸಲು ಇದು ಅನುಕೂಲ ಸಂಜೀವಿನಿಯು. ಮಾತೃಭೂಮಿಯ ವಿಚಾರದಲ್ಲಿ ಸದ್ಭಾವನೆ ಸಸಿಯು ಬುಡ ಭದ್ರವಾಗಿ ನಿಲ್ಲಲು ಇದು ಸಹಾಯಕರವು.

ತಿಳಿನೀರ, ಸವಿಹಣ್ಣ
ಗಂಧ ಮಂದಾನಿಲನ
ನೀಡುವಳು ನಮಗೆಲ್ಲಾ
ಪುಣ್ಯಧರಣೀ।

ಮಂದಸ್ಮಿತೆಯ ಮಧುರ—
ಭಾಷಿಣಿಯು, ಭೂಷಣೆಯು
ಸಸ್ಯ ಶಾಮಲೆದೇವಿ
ನಮ್ಮ ಜನನೀ।

—ಐಕ್ಯಗಾನ

ಜೀವನ ನಾಣ್ಯದ ಎರಡು ಮೈಗಳು ಅಂತರಂಗಿಕ ಮತ್ತು ಬಹಿರಂಗ ಜೀವನ. ಇವು ಒಂದನ್ನು ಬಿಟ್ಟು ಮತ್ತೊಂದು ಇರಲಾರವು. ಅದು ಕಾರಣ ಜೀವನದ ಎರಡು ಮೈಯೂ ಕಾಂತಿದಾಯಕವಾಗಿದ್ದು ಉಪಯೋಗಕರವಾಗಿದ್ದರೆ ಮಾತ್ರ ಮರ್ತ್ಯದಲ್ಲಿ ಮಹಾ ಮನೆಯನ್ನಿರಿಸಲು ಸಾಧ್ಯ ವಾಗುತ್ತದೆ. ಗಾಂಧೀಜಿಯ ಹಾದಿಯಲ್ಲಿ ಹಾಯುವು ದಾದರೆ ಇದು ಫಲಕಾರಿಯಾಮಂತೆಯೆ. ಜೀವನ ಸಮಸ್ಯೆ ಗಳನ್ನು ಎದುರಿಸಿ ಕಾರ್ಯಮಾಡಬೇಕೆಂಬುದೇ ಗಾಂಧೀಜಿಯ ಗುರಿ. ಅಂದೇ ಸ್ವಸಾಮರ್ಥ್ಯ ಸ್ವಾವಲಂಬನವು ಸರ್ವರನ್ನೂ ಸಾವರಿಸಿಕೊಳ್ಳುತ್ತದೆ. ಈ ತತ್ವವನ್ನು ಒಳಗೊಂಡಿರುವ ಶಿಕ್ಷಣ ಕ್ರಮವೇ ನಯಿ ತಾಲೀಮ್.

ಸಂಬಂಧ ಸಮನ್ವಯವಿಲ್ಲದೆ ನಯಿ ತಾಲೀಮ್ ನೆಟ್ಟ ಗಾಗಲಾರದು. ನಿಸರ್ಗವೇ ಈ ತತ್ವವನ್ನು ನಿದರ್ಶಿಸು ತ್ತಿರುವಲ್ಲಿ ನಿಸರ್ಗ ಪ್ರಿಯರಾದ ನಾವು ಇದನ್ನು ಅರಿತು ಆಚರಿಸಿದರೆ ನಮಗೇನೂ ಅಷ್ಟು ದೂರವಾಗುವುದಿಲ್ಲ ನಯಿ ತಾಲೀಮ್. ಶ್ರೀ ಕೊ. ಸಂಪದ್ಗಿರಿರಾಯರು ನಯಿ ತಾಲೀಮ್ ವಿಚಾರವಾಗಿ ಇಂತು ನುಡಿದಿದ್ದಾರೆ.

"Nai Talim is designed to bring about a purposeful co-ordination, on intelligent understanding between the work of the school and the life of the Village, and inculcate the habit of systematised and useful manual work and not only on account of its habit forming character is such work of great value to the child as an individual but it is calculated to exert a wholesome influence on the life and outlook of the home of every such child."

ಈ ತತ್ವವು ಕಾರ್ಯಗತವಾಯಿತು ಎಂದರೆ ಸಾಕು, ನಾಡಿನ ಇಂದಿನ ಜೀವನವು ಉತ್ತಮಗೊಳ್ಳದೆ ಇರಲಾರದು. ಸ್ವರಾಜ್ಯವನ್ನು ಸಂಪಾದಿಸಿದ ನಾವು ನಮ್ಮ ನಿರೀಕ್ಷಣೆಗೆ ಇನ್ನೂ ಮುಟ್ಟಿಲ್ಲ. ಜನರಿಂದ ಸರ್ಕಾರಕ್ಕೆ ಸಾಕಷ್ಟು ಸಹಾಯ ಸಹಕಾರಗಳು ಸಿಗದಂತೆ ಆಗಿದೆ. ದೇಶದಲ್ಲಿ ಸರ್ಕಾರದ ಕಟ್ಟು ಕಟ್ಟಳೆಗಳು ದಿನಕ್ಕೊಂದು ಹೆಚ್ಚಿಕೊಂಡು ಬಂದರೂ ಕೂಡ ಲಂಚಗುಳಿತನ ಲಯಗೊಂಡಿಲ್ಲ. ಜನತೆಯ ವಿಧ್ವಂಸ ವೃತ್ತಿಯು ವಿನಾಶಗೊಂಡಿಲ್ಲ. ಕುಲಕ್ಕೆ ಕೊಡಲಿಯ ಕಾವೇ ಮೃತ್ಯುವೆಂಬಂತೆ ನಮ್ಮವರೇ ದೇಶ ಕಂಟಕರಾಗಿ ಸಮಾಜ ಘಾತುಕರಾಗಿ ಸಾಗುತ್ತಿರುವುದು ಸತ್ತಿಲ್ಲ. ಅಲ್ಲಲ್ಲಿನ ಒಬ್ಬಿಬ್ಬರು ವಿದ್ಯಾವಂತರು ಸ್ವಾವ ಲಂಬನ ಹೀನರಾಗಿ ಉದ್ಯೋಗ ಭಿಕ್ಷುಕರಾಗಿ ಅಲ್ಲಲ್ಲಿ ಅಲೆಯುತ್ತಾ ನಿರಕ್ಷರ ಜನರಲ್ಲಿ ಕಲಹವನ್ನುಂಟುಮಾಡಿ ಪಕ್ಷಪಂಗಡಗಳನ್ನು ಜಾತಿ ಭೇದಗಳನ್ನು ಅವರಲ್ಲಿ ನಿರ್ಮಿಸಿ

ಸಮಾಜದ ನೀತಿಯ ಕೊಲೆಗಡುಕರಾಗಿ ಸ್ವಾರ್ಥ ಸಾಧಿಸುತ್ತಿರುವುದು ಭಸ್ಮೀಭೂತವಾಗಿಲ್ಲ. ವ್ಯಕ್ತಿಶಃ ಆಗಲಿ ಸಂಘಶಃ ಆಗಲಿ ಸಾಧಿಸಿದ ಅಂಶವು ಸಮಾಜದ ಹಿತಕ್ಕಾಗಿಯೇ ಆಗಿರುತ್ತದೆ ಎಂಬುದನ್ನು ನಯಿೂ ತಾಲೀಮ್ ಸಾಧಿಸಿದೆ ಎಂದು ಶ್ರೀಮತಿ ಆಶಾದೇವಿಯವರು ನುಡಿದಿದ್ದಾರೆ. ಇದನ್ನು ಗಮನಿಸಿದರೆ ನಯಿೂ ತಾಲೀಮ್ ಯಿಂದ ಭಾರತ ಸಮಾಜಕ್ಕೆ ಅನುಕೂಲವಾಗುವುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ.

ಕಸುಬಿನ ಮೂಲಕ ಶಿಕ್ಷಣಕೊಟ್ಟು, ಶ್ರಮ ಗೌರವದ ಬೆಲೆಯನ್ನು ಸಂಪಾದಿಸಿದ ಜ್ಞಾನವನ್ನು ಸಕಾರಣವಾಗಿ ತಿಳಿದುಕೊಳ್ಳುವಂತೆ ಮಾಡಿ ಅಹಿಂಸಾತ್ಮಕ ಸಮಾಜ ನಿರ್ಮಾಣಕ್ಕೆ ಅವಕಾಶಕೊಟ್ಟು ಇರುವ ಶಿಕ್ಷಣ ವ್ಯವಸ್ಥೆಯೇ ನಯಿೂ ತಾಲೀಮ್. ಮನುಷ್ಯನಲ್ಲಿ ಸ್ವಭಾವಸಿದ್ಧವಾಗಿ ಅನೇಕ ಗುಣಗಳೂ, ಶಕ್ತಿಗಳೂ ಇರುತ್ತವೆ. ಈ ಎಲ್ಲಾ ಶಕ್ತಿ ಸಾಮರ್ಥ್ಯಗಳನ್ನೂ ಪರಿಪೂರ್ಣಗೊಳಿಸುವುದು, ಪರಿಷ್ಕಾರಗೊಳಿಸಿ ಆತನನ್ನು ಸುಸಂಸ್ಕೃತನನ್ನಾಗಿ ಮಾಡುವುದು ಶಿಕ್ಷಣದ ಕೆಲಸವು. ವ್ಯಕ್ತಿಯ ಸರ್ವಾಂಗೀನ ವಿಕಾಸವನ್ನು ಸಾಧಿಸುವುದೇ ಶಿಕ್ಷಣದ ಧರ್ಮ. ತಿಂದು ಬದುಕುವ ಜೀವಿಯಾಗಿಟ್ಟಿರುವುದಕ್ಕಿಂತ ತಿಳಿದು ಬದುಕುವ ಮಾನವನನ್ನಾಗಿ ಮನುಷ್ಯನನ್ನು ಮಾಡಬೇಕೆಂಬುದೇ ಸಕಲ ಶಿಕ್ಷಣ ತಜ್ಞರೂ ನಿರ್ವಿವಾದವಾಗಿ ಒಪ್ಪಿಕೊಂಡ ಸೂತ್ರ. ಈ ಮೂಲ ತತ್ವದ ಮೇಲೆಯೇ ನಯಿೂ ತಾಲೀಂ ಅವಲಂಬಿತವಾಗಿದೆ. ಅಹಿಂಸಾತ್ಮಕ ಸಮಾಜದಲ್ಲಿ ಶರೀರ ಶ್ರಮವು ಪ್ರಧಾನಾಂಗ. ಪ್ರತಿಯೊಬ್ಬರಿಗೂ ಇದು ಅನಿವಾರ್ಯ. ಇಂದಿನ ಆರ್ಥಿಕ ಅಸಮರ್ಥತೆಯನ್ನು ಹೋಗಲಾಡಿಸಲು ಕಾಯಕದ ಮಹತ್ವವು ಪ್ರಪಂಚಕ್ಕೇ ತಿಳಿಯಬೇಕು. ಶರೀರ ಶ್ರಮವು ಮುಂದಿನ ಸಮಾಜದ ಪ್ರತಿಯೊಬ್ಬ ಮನುಷ್ಯನ ಸಾಧಾರಣ ಧರ್ಮ. ಬುದ್ಧಿ ಜೀವಿಗಳ ಮತ್ತು ಶ್ರಮ ಜೀವಿಗಳ ಮಧ್ಯೆ ಕಟ್ಟೆಯಿರಬಾರದು. ಆದಕಾರಣ ವ್ಯಕ್ತಿಗೆ ಕೊಡತಕ್ಕ ಶಿಕ್ಷಣವೆಲ್ಲವೂ ಉದ್ದೇಶಪೂರಿತ ಉದ್ಯೋಗದ ಮೂಲಕವೇ. ಮಕ್ಕಳಿಗೆ ಕೊಡುವ ತಿಳುವಳಿಕೆಯನ್ನೆಲ್ಲವನ್ನೂ ಉದ್ಯೋಗದ ಜೊತೆಯಲ್ಲಿಯೇ ಹೊಂದಿಸಿಕೊಡಲಾಗುತ್ತೆ. ಮಕ್ಕಳ ಆಸಕ್ತಿಯನ್ನು ಸೆಳೆಯುವ ಅವರ ಪರಿಪೂರ್ಣ ಶಕ್ತಿಗೆ ಶಿಕ್ಷಣವು ಒಂದು ರೂಪು ಕೊಡುವ ಕಲೆಯಾಗುತ್ತೆ. ದಿನಚರಿಯ ಬಾಳಿನೊಡನೆ ಸಮಾಜದ ವಾತಾವರಣದ ಸಂಗಡ ನಿಸರ್ಗದೊಂದಿಗೆ ಸಮರಸವಾಗುವಂತೆ, ಈ ಸಕಲ ವಿಷಯಗಳೊಡನೆ ಸಜೀವ ಸಂಬಂಧವಿಟ್ಟುಕೊಳ್ಳುವಂತೆ ವ್ಯವಸ್ಥಿತವಾಗುವುದೇ ಈ ಶಿಕ್ಷಣ ಪದ್ಧತಿಯು. ಮೌಲಾನಾ ಆಜಾದರು ಈ ಶಿಕ್ಷಣ ವಿಚಾರದಲ್ಲಿ ಇಂತು ನುಡಿದಿದ್ದಾರೆ. "ನಮ್ಮ ಶಿಕ್ಷಣ ವಿಧಾನದಿಂದ ಅಕ್ಷರಸ್ಥರು ಸಮಾಜಕ್ಕೆ ಒಳ್ಳೆಯ ವ್ಯಕ್ತಿಗಳಾಗಿ ದೈಹಿಕ ಶ್ರಮದಿಂದ, ದುಡಿಮೆಯಿಂದ ತಮ್ಮ ತಮ್ಮ ನಿರ್ವಹಣೆಮಾಡಿಕೊಳ್ಳುವಂತಾಗಬೇಕು .... ಮೂಲಶಿಕ್ಷಣದ ಮುಖ್ಯೋದ್ದೇಶವು ಪಾಠವನ್ನು ಪುಸ್ತಕದ ಮೂಲಕ ಕಲಿಯುವುದಲ್ಲ; ಕೈಗೆಲಸದಿಂದ, ದೈಹಿಕ ಕೆಲಸದಿಂದ ಕಲಿಯಬೇಕು."

ನಯಿೂ ತಾಲೀಮಿನಲ್ಲಿ ಕಸುಬೇ ಪ್ರಧಾನ ಸ್ಥಾನವನ್ನು ಆಕ್ರಮಿಸಿಕೊಂಡಿದೆ; ಕಸುಬೇ ಕೈಲಾಸ ಸುಖಕ್ಕೆ ಕಾರಣ. ಗಾಂಧೀಜಿಯು ಈ ತತ್ವವನ್ನು ಅನುಷ್ಠಿಸಿ ಉಪದೇಶಿಸಿದ್ದಾರೆ.

"ದಕ್ಷಿಣ ಆಫ್ರಿಕಾದಲ್ಲಿ ಟಾಲ್‌ಸ್ಟಾಯ ಫಾರಂನಲ್ಲಿದ್ದಾಗ ನನ್ನ ಮಕ್ಕಳಿಗೂ ಇತರ ಬಾಲಕರಿಗೂ ದೈಹಿಕ ಶ್ರಮದ ಮೂಲಕವೇ ನಾನು ಶಿಕ್ಷಣ ಕೊಟ್ಟೆ. ಬಡಗಿ ಗೆಲಸ ಚಮ್ಮಾರಗೆಲಸಗಳ ಮೂಲಕ ಶಿಕ್ಷಣಕೊಟ್ಟೆ.... ನನ್ನ ಪಾಠಶಾಲೆಯಲ್ಲಿ ಅಕ್ಷರಜ್ಞಾನ, ಗ್ರಂಥ ವ್ಯಾಸಂಗವು ಕೈಗಾರಿಕೆಯಲ್ಲಿಯೇ ಅಡಕವಾಗಿ ಬರುತ್ತದೆ."

ಶರೀರ ಶ್ರಮದ ಬೆಲೆಯನ್ನು ಅರಿತುಕೊಳ್ಳಬೇಕಾದರೆ ಕಸುಬು ಅವಶ್ಯಕತೆ. ಶಾರೀರಿಕ ಶ್ರಮವು ಒಂದು ವಿಧಿ, ಯಜ್ಞವು. ಶರೀರ ಶ್ರಮದ ಈ ಯಜ್ಞವನ್ನು ಮಾಡದೆ ಸಮಾಜದಿಂದ ಆಹಾರ ಪೋಷಣೆ ಪಡೆಯುವುದು ಅಪರಾಧವೇ ಸರಿಯು.

ಪ್ರಾಚೀನ ಗ್ರಾಮ ವೈಭವವನ್ನು ನಮ್ಮ ಸ್ಮೃತಿಗೆ ತಂದುಕೊಂಡರೆ ಶರೀರ ಶ್ರಮ ತತ್ವವು ಕರತಲಾಮಲಕವಾಗಿ ನಮಗೆ ಗೋಚರವಾಗುತ್ತದೆ. ಯಾವ ಪ್ರಯತ್ನ ಪ್ರೇರೇಪಣೆಯೂ ಇಲ್ಲದೇ ಅಂದು ಕಾಯಕವು ಸಾಗುತ್ತಿತ್ತು. ಹೊಲ ಗದ್ದೆಗಳಲ್ಲಿ ಹಸುರು ಹಂದರ, ಕಣಗಳಲ್ಲಿ ದವಸ ಧಾನ್ಯಗಳ ಗುಡ್ಡೆ ಗೋಪುರದ ಗೋಪಿಕಾವೃಂದ, ಮನೆಗಳಲ್ಲಿ ಮಗ್ಗಗಳ ನೇರು, ಕಮ್ಮಾರನಲ್ಲಿ ಸುತ್ತಿಗೆಯ ಸೀಮಂತಾದಿಗಳು ಪ್ರಾಚೀನ ಗ್ರಾಮಜೀವನದಲ್ಲಿ ನಿತ್ಯಪರಿಚಿತವಾಗಿದ್ದವು. ಇಂದು ಅವೆಲ್ಲವೂ ಕನಸಿನ ಕೋಟೆಯಲ್ಲಿ ಅಡಗಿವೆ. ಇದಕ್ಕೆ ಮೂಲವು ನಾವಾಗಿದ್ದೇವೆ. ನಮಗೆ ನಾವೇ ಶತ್ರುಗಳಾಗಿದ್ದೇವೆ. ನಮ್ಮ ನಮ್ಮಲ್ಲಿನ ವಿಷಮತೆಯೇ ಈ ಶತ್ರುಗಳಿಗೆ ಧೈರ್ಯ ಶೌರ್ಯವನ್ನು ನೀಡುತ್ತಿವೆ. ಇದರಿಂದ ಇಲ್ಲದ ದುಷ್ಪರಿಣಾಮವು ದೊಡ್ಡದಾಗುತ್ತಿದೆ. ವಿಷಮತೆಯು ಸರ್ವಕಾಲದಲ್ಲಿಯೂ ತೋಂಪರಿಕೊಟ್ಟಿದೆ. ಅದರಲ್ಲಿಯೂ ಪುರುಷ ಪ್ರಯತ್ನವೇ ಸಕಲ ಸರ್ವಸ್ವವು ಎಂಬಂತೆ ಎಲ್ಲದಕ್ಕೂ ವಿಷಮತೆಯು ಎಡೆಕೊಟ್ಟಿದೆ. ವಿಷಮತೆ

ಯನ್ನು ಮೂಲೋತ್ಪಾಟನಮಾಡಿ, ಸಮತಿಯನ್ನು ಸ್ಥಾಪಿಸಲು ಗಾಂಧೀಜಿಯು ರಚನಾತ್ಮಕ ಮಾರ್ಗದಿಂದ, ಅಹಿಂಸೆಯಿಂದ ಭಾರತದಲ್ಲಿ ಕ್ರಾಂತಿ ಮಾಡಿದ್ದಾರೆ. ಇದು ಇವರ ನಯಿಾ ತಾಲೀಮ್ ಪದ್ಧತಿಯಲ್ಲಿ ಎದ್ದು ಕಾಣುತ್ತಿದೆ. ನಮ್ಮಲ್ಲಿ ನೆಲಸಿರಬೇಕಾದ ಇವರ ಗೊತ್ತು ಗುರಿಯನ್ನು ನವ್ಯಕವಿ ಗೋಪಾಲಕೃಷ್ಣ ಅಡಿಗರು ಈ ರೀತಿ ವಿವರಿಸಿದ್ದಾರೆ.

ನಾವೆಲ್ಲರೂ ಒಂದೇ ಜಾತಿ
ನಾವೆಲ್ಲರೂ ಒಂದೇ ಕುಲ
ನಾವೆಲ್ಲರೂ ಒಂದೇ ಮತ
ನಾವು ಮನುಜರು
ನಾವು ನಮ್ಮ ವಿಧಾತರು

ಮೆಕಾಲೆಯ ಅಕ್ಷರ ಶಿಕ್ಷಣ ಬಂದು ನಮ್ಮ ಸಂಸ್ಕೃತಿಯನ್ನು ಮೂಲೆಗೊತ್ತರಿಸಿತು, ನಮ್ಮ ದುಡಿಮೆಯನ್ನು ಗಾಣದೆತ್ತಿನ ದುಡಿಮೆಯನ್ನಾಗಿ ಮಾಡಿತು. ಬುದ್ಧಿಗಲಿತ ನಾವು ಇನ್ನಾದರೂ ನಮ್ಮದೇ ಆದ ಶಿಕ್ಷಣವನ್ನು ಅನುಸರಿಸುವುದು ಶ್ರೇಯಸ್ಕರವು.

ರಾಷ್ಟ್ರಗಳ ಜೀವನ ವೈವಿಧ್ಯದಂತೆಯೇ ಶಿಕ್ಷಣ ಕ್ರಮದಲ್ಲಿಯೂ ವೈವಿಧ್ಯತೆಯಿದೆ. ಅಮೆರಿಕ, ಇಂಗ್ಲೆಂಡಿನಂತೆಯೇ ಪ್ರತಿಯೊಂದು ರಾಷ್ಟ್ರವೂ ತನ್ನದೇ ಆದ ಶಿಕ್ಷಣವನ್ನು ರೂಪುಗೊಳಿಸಿಕೊಳ್ಳಬೇಕು. ಭಾರತೀಯ ಸಂಸ್ಕೃತಿ ಇತಿಹಾಸ ಇವುಗಳಿಗೆ ಅನುಗುಣವಾಗಿ ಭಾರತೀಯರಾದ ನಾವು ನಮ್ಮ ಶಿಕ್ಷಣವನ್ನು ನಿರ್ಮಿಸಿಕೊಳ್ಳಬೇಕು. ಈ ದೃಷ್ಟಿ ವಿಚಾರದಲ್ಲಿ ಆಚಾರ್ಯ ವಿನೋಬಾ ಭಾವೆಯವರ ಅಭಿಪ್ರಾಯವು ಗಯಾದಲ್ಲಿ ನಡೆದ ಸರ್ವೋದಯ ಸಮ್ಮೇಳನದಲ್ಲಿ ನುಡಿದುದರಿಂದ ತಿಳಿಯುತ್ತದೆ.

"ಇಂಗ್ಲೆಂಡಿನಲ್ಲಿ ಈಸುವುದು, ದೋಣಿ ನಡೆಸುವುದು ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಕಡ್ಡಾಯವಾಗಿ ಕಲಿಯಬೇಕಾದ ವಿದ್ಯೆ. ಪ್ರತಿಯೊಬ್ಬನಿಗೂ ಈ ಎರಡೂ ಬಂದೇ ತೀರಬೇಕು. ಬಾರದೆ ಶಿಕ್ಷಣ ಪೂರ್ಣವಾಗದು. ಇಂಗ್ಲೆಂಡಿನ ಸುತ್ತಲೂ ಸಮುದ್ರವಿದೆ. ಇಂಗ್ಲೆಂಡಿನ ಪ್ರತಿಯೊಬ್ಬ ಪ್ರಜೆಗೂ ಹಳ್ಳಿಹಳ್ಳಿಯವನಿಗೂ ಇವೆರಡೂ ಕಲೆ ಬರಲೇಬೇಕು. ಇವೆರಡೂ ಬಾರದಿದ್ದರೆ ಆ ವ್ಯಕ್ತಿ ಇಂಗ್ಲೆಂಡಿನ ರಕ್ಷಣೆಗೆ ಯೋಗ್ಯನಲ್ಲ. ಹೀಗೆ ತಿಳಿದು ಅವರು ಇವೆರಡೂ ಕಲೆಗೆ ತಮ್ಮ ಶಿಕ್ಷಣದಲ್ಲಿ ಸ್ಥಾನ ಕೊಟ್ಟಿದ್ದಾರೆ. ಅಕ್ಷರ ಜ್ಞಾನದ ಜೊತೆಗೆ ಇದೂ ಬೇಕು ಎನ್ನುತ್ತಾರೆ. ಅದೇ ರೀತಿ ಹಿಂದೂಸ್ಥಾನದಲ್ಲಿ ಪ್ರತಿಯೊಬ್ಬ ವಿದ್ಯಾರ್ಥಿಗೂ ನೂಲುವುದು ಕಡ್ಡಾಯವಾಗಬೇಕು. ಗಾಂಧೀಜಿ ಇದನ್ನು ನಮಗೆ ಕಲಿಸಿದರು. ಈಗಿರುವ ಬೇಸಾಯದ ಜೊತೆಗೆ ಒಂದು ಕೈಗಾರಿಕೆ ಬೇಕೇಬೇಕು. ಅದು ಇಲ್ಲದೆ ಹಿಂದೂಸ್ಥಾನದ ರೈತ ಬದುಕಲಾರ, ಉಳಿಯಲಾರ. ಇದು ಹಿಂದೂಸ್ಥಾನದ ರಕ್ಷಣೆಯ ಪ್ರಶ್ನೆ."

ಇವರಿಂದ ನಯಿಾ ತಾಲೀಮ್‌ನಲ್ಲಿ ಬೇಸಾಯ, ನೂಲುವುದು ಎರಡು ಕಣ್ಣುಗಳು. ಒಂದು ಬೇಸಾಯ; ಮತ್ತೊಂದು ಕೈಗಾರಿಕೆ. ಬರೀ ಬೇಸಾಯದಿಂದ ಜನ ಜೀನವು ಪುಷ್ಕಳವಾಗುವುದಿಲ್ಲ. ಜೊತೆಗೆ ಕೈಗಾರಿಕೆಗೆ ಬಂದದರಿಂದ ಅಪೂರ್ಣ ಪೂರ್ಣವಾಗುತ್ತದೆ. ಬುದ್ಧಿಃ ಕರ್ಮಾನುಸಾರಿಣಿ ಎಂಬ. ಪ್ರಾಚೀನೋಕ್ತಿಯನ್ನೂ, ಜ್ಞಾನಪ್ರಾಪ್ತಿಗೆ ಶ್ರೇಷ್ಠ ಹಾದಿಯು ಕರ್ಮಮಾಡುವುದೇ ಆಗಿದೆ ಎಂಬ ಕ್ಯಾಂಟ್ ಪಂಡಿತನ ನುಡಿಯನ್ನೂ ನೋಡಿದರೆ ಬುದ್ಧಿಗೆ ಸಾಣೆಯು ಕೆಲಸವೇ ಆಗಿದೆ ಎಂಬುದು ವ್ಯಕ್ತವಾಗುತ್ತದೆ. ಈ ಶಿಕ್ಷಣವು ಇನ್ನೂ ಒಂದು ಪ್ರಯೋಗವಾಗಿರುವುದರಿಂದ ನೂಲುವುದು ಅನಿವಾರ್ಯವಾಗಿ ಅಸಾಧ್ಯವಾಗಿ ಕಂಡುಬಂದರೆ ಆ ಜಾಗದಲ್ಲಿ ಸರ್ವಸಮನ್ವಯವಾಗುವಂತೆ ಕೈಗಾರಿಕೆಯನ್ನು ಕೈಗೊಂಡರೆ ತಪ್ಪೇನಾಗಲಾರದು. ನಮ್ಮ ರೈತನ ಬಿಲ್ಲಿಗೆ ಎರಡು ಹೆದೆ ಬೇಕು ಎಂದು ಸರ್ ವಿಶ್ವೇಶ್ವರಯ್ಯನವರು ಹೇಳಿರುವುದು ನಮ್ಮ ನಾಡಿನಲ್ಲಿ ಪ್ರತಿಯೊಬ್ಬರೂ ಉತ್ಪಾದಕರಾಗಬೇಕೆಂಬುದನ್ನು ತಿಳಿಸುತ್ತದೆ. ಉತ್ಪಾದನ ಸಮಾಜವು ಸ್ವಯಂ ಪರಿಪೂರ್ಣ ಮತ್ತು ಸಮತಾ ಪರಿಪೂರ್ಣ ಸಮಾಜವಾಗುತ್ತದೆ.

ರಾಜ್ಯವಾಳುವವರು ಬೇರೆ, ಆಳಿಸಿಕೊಳ್ಳುವವರು ಬೇರೆ ಆಗಿತ್ತು ಇಲ್ಲಿಯವರೆಗೆ. ಈಗ ರಾಜ್ಯ ಆಳುವವರು ನಾವೇ, ಆಳಿಸಿಕೊಳ್ಳುವವರೂ ನಾವೇ. ಆದಕಾರಣ ಎಲ್ಲರೂ ಸರಿಸಮಾನರು. ಎಲ್ಲರಿಗೂ ಎಲ್ಲ ಕೆಲಸವೂ ಬರುವಂತಾಗಬೇಕು. ಒಬ್ಬರು ಇನ್ನೊಬ್ಬರಿಗೆ ಹೊರೆಯಾಗಬಾರದು. ಒಬ್ಬರಿಗೊಬ್ಬರಿಗೆ ಯಾವ ತೆರದ ಅಂತರವೂ ಇರಬಾರದು. ನಮ್ಮ ಸಂಸ್ಕೃತಿ ಸಭ್ಯತೆ ಸಾಹಿತ್ಯ ಸಾಧನೆ ಎಲ್ಲವೂ ನಮ್ಮ ದಿನಚರಿಯ ಬಾಳಿನಲ್ಲಿ ಅಡಕವಾಗಿರಬೇಕು. ಕೇವಲ ಉತ್ಪಾದನ ಕೇಂದ್ರವಾಗದೆ ಸಂಸ್ಕೃತಿ ಸಾಧನೆಯ ಆಗರವಾಗಬೇಕು. ಗ್ರಾಮಪರ್ವ, ಹಾಡು, ಕುಣಿತ, ಕೀರ್ತನೆ—ಎಲ್ಲವೂ ಪಾಠಶಾಲೆಯ ಆವರಣದಲ್ಲಿಯೇ ಆಗುವಂತಾಗಬೇಕು. ಗುಡ್ಡಕಾಡಿನಲ್ಲಿರುವ ಪ್ರತಿಯೊಬ್ಬರಿಗೂ ಶಿಕ್ಷಣ ದೊರಕುವ ಮಹಾ ಸೌಭಾಗ್ಯ ಇಂದು ಬಂದಿದೆ. ಪ್ರತಿಯೊಬ್ಬರೂ ಅದನ್ನು ಸದುಪಯೋಗಪಡಿಸಿಕೊಳ್ಳುವಂತಾಗಬೇಕು. ಎಲ್ಲರಿಗೂ ಶಿಕ್ಷಣವು ದೊರಕಬೇಕಾದರೆ ಕೇವಲ ಸರಕಾರವೇ ಪರಿಪೂರ್ಣಗೊಳಿಸಲು ಸಾಧ್ಯವಿಲ್ಲ. ಪಾಠಶಾಲೆಯು ಒಂದು ಪುಟ್ಟ

ಹಳ್ಳಿ ಇದ್ದ ಹಾಗೆ. ಹಳ್ಳಿಯಲ್ಲಿನ ಬೇಸಾಯ, ಗ್ರಾಮೋದ್ಯೋಗವು ಆ ಶಾಲೆಯಲ್ಲಿ ಇದ್ದೇ ಇರಬೇಕು. ಆದ ಕಾರಣ ಆಯಾಯ ಶಾಲೆಗೆ ಸಾಧ್ಯವಾದಷ್ಟು ಜಮೀನನ್ನು ಗ್ರಾಮಸ್ಥರು ಒದಗಿಸಿಕೊಟ್ಟರೆ ಶಿಕ್ಷಣ ಗುರಿ ಸಾಧನೆಗೆ ಸಹಾಯವಾದಂತಾದೀತು. ಮನುಷ್ಯ ಹೃದಯದಲ್ಲಿರುವ ಸಂಗ್ರಹ ಬುದ್ಧಿಯನ್ನೇ ಆ ಆಸೆಯನ್ನೇ ಕಿತ್ತೊಗೆಯಬೇಕು ಎಂದು ಭೂದಾನ ಚಳುವಳಿಯ ವೇಳೆಯಲ್ಲಿ ವಿನೋಬಾಭಾವೆ ನುಡಿದುದು ರಾಷ್ಟ್ರದ ಹಿತಕ್ಕಾಗಿಯೇ ಆಗಿದೆ. ನಮ್ಮ ಧಾನ್ಯ, ನಮ್ಮ ಶ್ರಮವು ನಮ್ಮಲ್ಲಿಯೇ ವಿನಿಯೋಗವಾಗಬೇಕಾದರೆ ನಮ್ಮ ಗ್ರಾಮದಲ್ಲಿ ಮೂಲ ಶಿಕ್ಷಣ ಶಾಲೆಯು ಧ್ಯೇಯಪೂರಿತವಾಗಿ, ಸಾಧನಪೂರ್ವಕವಾಗಿ ಸಾಗಬೇಕು. ಕೇವಲ ಉಪಾಧ್ಯಾಯರು ಇಲಾಖೆ ಸರ್ಕಾರವನ್ನೇ ನೆಚ್ಚಿ ಜನತೆಯು ಕೈಕಟ್ಟಿ ಕುಳಿತರೆ ಕರ್ತವ್ಯ ದೋಷವಾದೀತು! ಕರ್ತವ್ಯ ದೋಷವು ಪಾಪದ ಮೂಟೆಯನ್ನು ಗಳಿಸಿಕೊಡುತ್ತದೆ. ಗ್ರಾಮ ಜೀವನವನ್ನೇ ಸತ್ವಕಾರಿಯನ್ನಾಗಿ ಮಾಡುವ ನಯಿ ತಾಲೀಮ್ ಶಾಲೆಗೆ ಸಕಲರ ಸಹಾಯ ಸಹಕಾರ ಸಮರ್ಪಣೆಯು ಸಾಗಲಿ.

ನನ್ನಲಿಹ ಶಕ್ತಿಗಳು ತಸಿಯರಳಿ ಸಫಲವಾಗಿ
ಲೋಕಕೂ ಸವಿನೀಡಿ ಸಾಫಲ್ಯ ಕೊಡಲಿ
ಸುಖವಿಹುದು ಪ್ರೀತಿಯಲಿ, ಧೈರ್ಯದಲಿ, ತ್ಯಾಗದಲಿ,
ಸೇವೆಯಲಿ, ಲೀಲೆಯಲಿ ಎಂಬುದರಿಯಲಿ, ನಾನು
ಅರಿತಂತೆ ಇರುವುದಾಗಲಿ ನಿತ್ಯ, ಅದೆಸಿದ್ಧಿ, ಅದೆತೃಪ್ತಿ.

— ಬಯಲ ಮಾವು.

(*Continued from page* 45)

Greek Medicine in Asia. By Major General S. L. Bhatia. Reprint No. 27. The Indian Institute of World Culture, Bangalore. Pp. 6. Price Rs. 1·00.

It is needless to say how competent and authoritative is any pronouncement of a master expert in the field of medicine in India. More so it is from the pen of Major General S. L. Bhatia who leads the ranks of medical experts. In this very learned article, the Doctor makes an interesting and significant survey of the art of healing as practised in ancient Greece and later transmitted to the Asian countries. We are now in a stage to feel humbled by these revelations of the magnificent height of our ancient attainment in the practical as well as the theoretical knowledge. The rebirth of knowledge in Europe in the 13th century and onwards takes its source from the flowering of Arabia in the early centuries of the Christian era.

The Indian reader is left wondering how the once predominant position India held earlier to the Greek invasion to India could have gradually deteriorated in the parent country and established itself in Greece, where the Ayurvedic medicine underwent a close examination along with that knowledge known to Egypt and Babylon to give birth to what is popularly known now as Greek medicine.

This is a very learned and authoritative expert ; brochure useful to all research workers in medicine.

D. VISWESWARAIYA.

ಮಧುವನ—(ವಾರ್ಷಿಕ ಸಂಚಿಕೆ ೧೯೫೮-೫೯), ಸರ್ಕಾರಿ ಉನ್ನತ ಪ್ರೌಢಶಾಲಾ, ಶಿವಮೊಗ್ಗ, ಈ ಪ್ರೌಢಶಾಲೆಯ ಈ ವಾರ್ಷಿಕ ಸಂಚಿಕೆಯು ಬಹಳ ಒಳ್ಳೆಯ ರೀತಿಯಲ್ಲಿ ಹೊರಡಿಸಲ್ಪಟ್ಟದೆ. ಅನೇಕ ಪುಟ್ಟ ಕವನಗಳೂ, ಕಥೆಗಳೂ, ಪ್ರಬಂಧಗಳೂ ಸುಲಭ ಶೈಲಿಯಲ್ಲಿ ಹುಡುಗರಿಂದಲೇ ಬರೆಯಲ್ಪಟ್ಟವೆ. ಪಾಠಶಾಲೆಯ ಅಭಿವೃದ್ಧಿಯ ವಿಚಾರದಲ್ಲೂ ಈ ವರ್ಷದಲ್ಲಿ ನಡೆದ ಕಾರ್ಯಕಲಾಪಗಳ ವಿಚಾರದಲ್ಲೂ ವರದಿಗಳು ಅಡಗಿವೆ. ಒಟ್ಟಿನಲ್ಲಿ ಸ್ಕೂಲಿನ ಅಭಿವೃದ್ಧಿಯನ್ನು ನೋಡಿ ಎಲ್ಲರೂ ಮೆಚ್ಚಬೇಕಾದ ವಿಷಯ. ಪಾಠಶಾಲೆಯ ಪುರೋಭಿವೃದ್ಧಿಯನ್ನು ಇತೋಪ್ಯತಿಶಯವಾಗಿ ಆಶಿಸುತ್ತೇವೆ.

ಡಿ. ವಿಶ್ವೇಶ್ವರಯ್ಯ.

545-59 Printed at the Bangalore Press, Bangalore City, by C. Vasudeva Rao. Superintendent.
Published by the Mysore State Education Federation. Editor: D. Visweswaraiya, Bangalore.

Regd. No. M 6920

THE BANGALORE PRESS

No. MG/Advt.(8-13)/22406 Dated 2/1/1959